

THE Juvenile Instructor

VOL. 56

NOVEMBER, 1921

NO. 11





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THE JUVENILE INSTRUCTOR, VOL. 56, NO. 11

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CONTENTS FOR NOVEMBER, 1921

MISCELLANEOUS

The Hawaiian Temple (Showing Friezes)	Frontispiece
'Tis Well With Him. (A Poem). Mormona	573
The Sculpture of the Hawaiian Temple. (Illustrated)	J. Leo Fairbanks 575
A Wonderful Testimony	Maud May Babcock 584

EDITORIAL THOUGHTS

Labor and Capital	588
Topics of the Times	J. M. Sjodahl 590

SUNDAY SCHOOL WORK

Superintendents' Department—Sacrament Gem and Concert Recitation for January, 1922	592
Secretaries' Department—Perfect Score—Annual Sunday School Census—Parents' Class Rolls—The Annual Report	593
Missionary Department—Greeting—Lessons for January, 1922	595
Choristers and Organists' Department—Course for Organists—At Union Meeting—Word Explanations	597

Parents' Department—Work for December	599
Theological Department—Second Year and Advanced Lessons for January, 1922	600
Second Intermediate Department—Second and Fourth Year Lessons for January, 1922	603
First Intermediate Department—Second and Fourth Year Lessons for January, 1922	607
Primary Department—Lessons for January, 1922	611
Kindergarten Department—Lessons for January, 1922	612

CHILDREN'S SECTION

Billy's Thanksgiving Dinner.. Annie Malin	614
Sail On. (A Poem) .. Joaquin Miller	617
Something to Color .. J. A. Bywater	618
Handicraft for Girls .. Dorothy Perkins	619
Mother Nature's Thanksgiving .. Annie Malin	620
The Children's Budget Box ..	621
The Puzzle Page ..	625
Somebody and the Princess ..	626
The Funny Bone ..	628

HELP WANTED

MEN OR WOMEN



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'Tis Well With Him

By "*Mormona*"

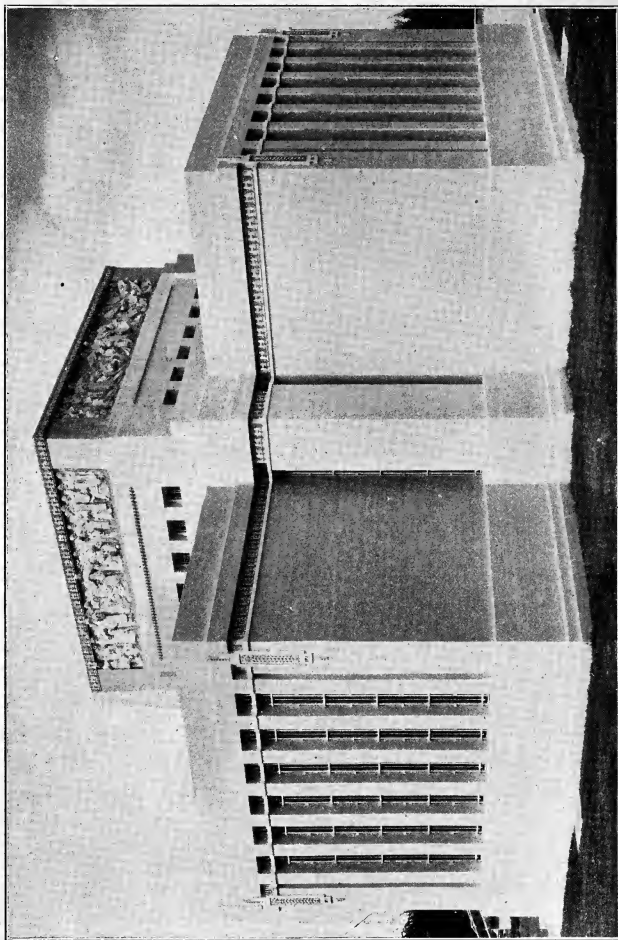
"'Tis well with him." Our lips can say the words,
The while our hearts are aching for our loss;
Ah, well we know that it is well with him,
But still his going seems a heavy cross.

"Thy will be done," we force ourselves to say,
And try to mean the sacred, humble plea,
But echoes hollow ring along the way
That once was gay and dear—of memory.

The old word "Mizpah" gains a meaning new.
We say it o'er and o'er and find at last
A hopeful vision bringing comfort true
From out the hallowed pictures of the past.

A dream of meeting him once more, to know
That, after all, the parting was but brief.
"God watch between us," as the long years go—
The prayer brings healing faith assuaging grief.

"God watch between us," and "Thy will be done,"
We pray more easily, death seems less grim,
And living to grow worthy of our prayer,
Our hearts at length can feel "'Tis well with him."



THE HAWAIIAN TEMPLE, SHOWING FRIEZES

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

Vol. 56.

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The Sculpture of the Hawaiian Temple

By J. Leo Fairbanks.

The Hawaiian Temple is located on a slight elevation near the north end of the island of Oahu. It faces east and overlooks the great Pacific Ocean. Surrounded by tropical vegetation in the midst of mountains and in one of the balmiest climates on the globe, it affords wonderful opportunities for the play of imagination in architectural and decorative treatment of a beautiful theme such as a Latter-Day Temple.

The architects have utilized every advantage and have created an edifice of which every inhabitant and all visitors to the island, as well as all Latter-day Saints, are justly proud. The style of architecture is unique and lends itself admirably to the problems to be solved. In every way the concrete of which it is built respects its limitations and fulfils its purposes. Modern as it is, the material fits into the modern form as nothing else would. Realizing the possibilities of cement in plastic symbolism the architects appealed to the Presidency to allow them to use sculptural motives in the form of relief figures to decorate the upper part of the structure.

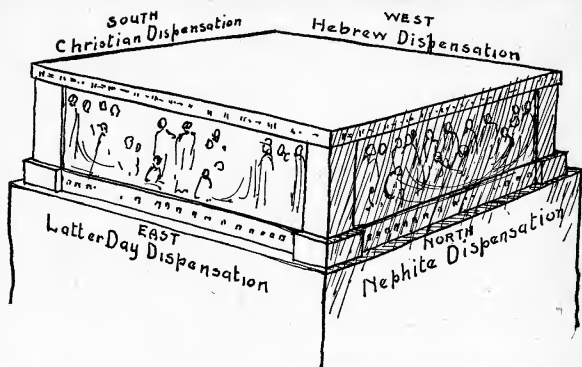
Although nothing of the kind had been attempted before by our people, President Smith, realizing the possibilities of it, gave the commission to J. Leo and Avard Fairbanks and instructed them to prepare sketches. Finally, those representing the Four

Great Gospel Dispensations were approved. These sculptural groups were planned not only to tell a story but also to adorn or decorate the upper part of the temple. The treatment, therefore, required architectonic or architectural handling as well as realism. To give relief, shadows, and strength to the frieze, the upper part of the figures are made in full round and the lower part is low relief so that the upper part tips forward to avoid making the figures appear stubby. In all there are 123 figures, nearly life size.

As you see by the photograph, these friezes go entirely around the upper square central section. Each dispensation occupies one entire side. The Modern or Latter-day Dispensation occupies the front section which faces east.

Immediately joining it on the North is the Book of Mormon or Nephite Dispensation and on the South is the New Testament or Christian Dispensation, while between these two latter or west face is the Old Testament or Hebrew Dispensation.

South
Christian Dispensation
East
Latter-day Dispensation.
West
Hebrew Dispensation
North
Nephite Dispensation



As a whole it makes rather a unique contribution to modern sacred art and let us hope may stimulate many other similar attempts by our people to visualize the spiritual teachings of the Latter-day Saints, and to record events that are momentous in our history.

To the Hawaiians, who are naturally emotional and very much devoted to ceremony, this frieze is a perpetual reminder of the great part their race is to play in the Gospel plan. To them it is a plain revelation of God's protecting care and of His providence.

To understand the friezes it is important that one begin in the middle of the Old Testament sculpture.

The Old Testament Frieze.

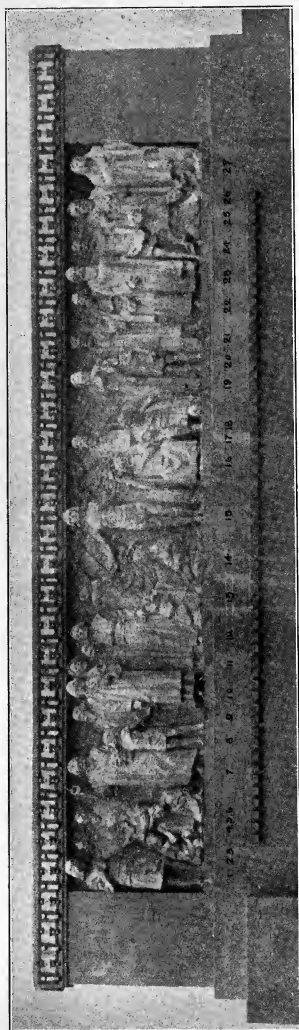
(See next page.)

15. This frieze represents Adam (No. 15) in the center, standing in the Garden of Eden, with the tree of Life on one side and the tree of Knowledge of Good and Evil on the other side. The rays of light represent the Spirit of God penetrating the hearts of the leaders throughout this period.

14. Beside Adam is Eve (No. 14) kneeling at the altar of sacrifice.



LEHI BLESSING JOSEPH



OLD TESTAMENT FRIEZE

13. Cain, whose sacrifice is rejected, became the leader of the sons of men in opposition to the remaining figures on this side of the frieze, known as Patriarchs or Sons of God.

12. Seth, the first to bear the Priesthood in the line of patriarchs.

11. Enoch, the founder of Zion.

10. Noah, with the dove, just after the flood.

9. Melchizedek, after whom the higher order of Priesthood was named.

7. Abraham, hearing the voice of God.

8. Isaac, carrying the wood for his own sacrifice.

5. Jacob, surrounded by his sons, Judah (No. 4), Benjamin (No. 2), and Joseph (No. 1), in Egyptian garb directing his father to change his hands in blessing his grandchildren, Ephraim (No. 3), and Manassah (No. 6). Joseph's seed was to "Run over the wall" to become the progenitors of the people on the American continent or Promised Land known as Indians. This end logically introduces the Book of Mormon frieze.

On the right side of the center are represented the Judges, Kings and Prophets of Ancient Israel.

16. Moses with the tablets of the law.

17. Aaron, the High Priest, in robes of office.

18. Joshua, the military leader who conquered Palestine.

19. Samuel anointing the new king.

20. David, king of Israel, (the sweet poet singer).

21. Solomon, the wise king of Israel.

22. Elijah, the prophet.

23. Isaiah.

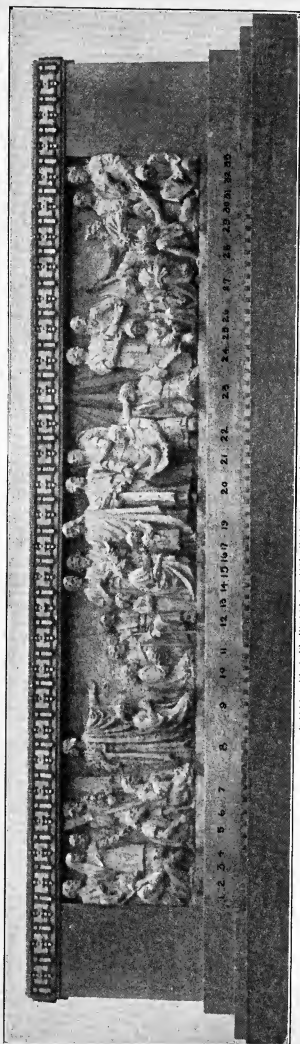
24. Jeremiah.

25. Daniel in Babylonian captivity.

26. Ezekiel.

27. Israel typified as a woman in mourning looking forward to a deliverer in the Messiah.

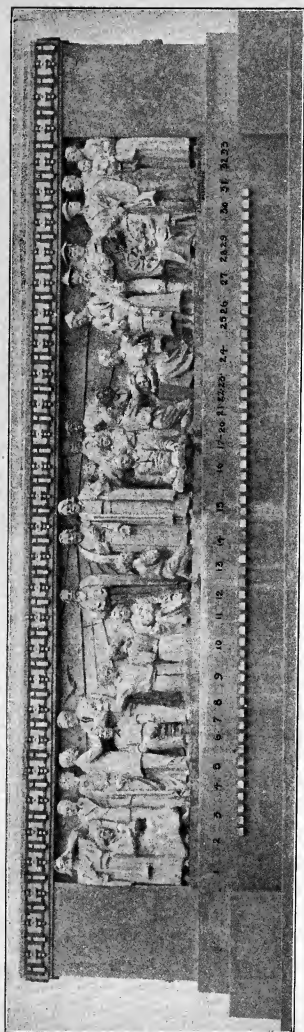
This naturally leads into the New Testament frieze which goes back at right angles to it.



FRIEZE OF THE NEW TESTAMENT DISPENSATION

New Testament Dispensation.

1. Joseph of Nazareth.
2. Shepherd of Bethlehem.
3. Mary, the mother of Jesus.
4. A fisherman who became a disciple.
5. Poor beggar.
6. Fisherman leaving his net to become a fisher of men.
7. Woman taken in sin.
8. John the Baptist, the forerunner of Christ.
9. A devout believer in Christ, praying.
10. Mother and child.
11. A grandmother.
12. The lame seeking a blessing.
13. A child.
14. John the Beloved.
15. The blind.
16. James.
- 17 and 18. Little children.
19. Christ blessing little children and telling Peter to put up the sword as that was not the way to proclaim the kingdom of God.
20. Peter, the impetuous defender of Christ, ready to smite the Roman soldier who interferes with his liberty.
21. Roman soldier.
22. Cornelius, the centurion, pleading with Peter for the Gospel.
23. Saul converted to Christ.
24. Silas, one of the early Christian missionaries.
25. Augustine, an early Christian father.
26. A devout pagan devoted to new religion, worshipping Christ.
27. A pagan philosopher renouncing his art and literature for Christianity.
28. King Constantine, issuing royal proclamation favorable to Christianity.
29. A purchaser of indulgences.
30. A Catholic monk.
31. A queen, showing her devotion to the Church.
32. A Catholic bishop usurping divine and temporal power.
33. A reformer, translating the Bible, which leads naturally into a need of a restoration of the Gospel or into the frieze on the east, the Latter-Day Dispensation.



FRIEZE OF THE LATTER-DAY DISPENSATION

Dispensation of the Fulness of Times. (Or the Latter Days.)

The central figures of this frieze represent God, the Father (No. 14) and Jesus Christ (No. 15) who came to introduce their work on earth in the last days.

To the left of them are figures representing the Doctrine and Covenants of the Church, and to the right representation of the activities of the Church which promote the welfare of mankind here and hereafter.

The first figure to the left represents the first principle of the Gospel, Faith and Prayer in a perfect example shown in Joseph Smith (No. 13) seeking information as to which denomination was the true church of Christ.

Joseph was inspired by a passage in James, 1st chapter 5th verse: "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not."

In answer to his prayer, Christ told Joseph in a vision that he would be an instrument in restoring the Church in Christ's name. It will never be taken again from the earth, nor given to another people.

Figure 12 represents angel Moroni bringing a record of his people who lived on the American continent.

The second principle of the Gospel is repentance (Figure 11) represented by a sincere believer.

The third principle is baptism for the remission of sins (Figures 9 and 10), and the laying on of hands (Figures 5, 6, and 7) for the gift of the Holy Ghost. The symbol of the Holy Ghost is represented in Figure 8 by a dove.

No. 4 represents in a human figure the right of authority and power to officiate in the ordinances of Christ's church.

Figures 3 and 2 represent the ordinance of Sacrament in remembrance of the sacrifice of Christ.

Figure 1 represents the angel spoken of by John the Revelator, (in Revelations 14) bringing the gospel to those that dwell on the earth. "And I saw another angel fly in the midst of

heaven having the everlasting Gospel to preach unto them that dwell on the earth."

This figure relates to the New Testament dispensation which is represented in a frieze just around on the other side.

The first figure to the right of the Christ, is a temple worker (No. 16), looking up genealogical records to do the ordinance work for those that are dead.

Figures 17, 18, 19 and 20 represent a family united in the spirit world through vicarious work in the temple.

Figures 21, 22, 23, by faith and the laying on of hands the sick are healed.

Figure 24—The Relief Society giving assistance to those in need.

Figures 25 and 26 represent the other auxiliary organizations of the Church devoted to directing the young in the ways of righteousness.

Figure 27 represents tithing or free will offerings to the Church in whatever form one produces it.

Figure 28 represents education or the mental forces of the people of the Church cooperating with industry, or the material interests (No. 29). Both are united in the promotion of progress.

Figure 30—a missionary giving his free services to go into the world to preach the gospel.

Figure 31—Fatherhood and fraternal feeling by wishing his brother God-speed.

Figures 31, 32 and 33 represent the sacred marriages of the Church for time and eternity, with the divine offspring in the beautiful baby.

Figure 33—The divinity of motherhood.

NEPHITE DISPENSATION

Christ is the one upon whom the whole History centers, and He is represented in that important place on the frieze, the center.

The people looked forward to His coming and back to Him after He had appeared and taught them.

This frieze, in symbolizing characters and incidents, reads from right to left.

At the time of Jeremiah in Jerusalem there was a righteous man named Lehi (first figure to right, No. 29), who received a revelation from the Lord to the effect that the people were ripe for destruction and that he and his family were to depart for a promised land. He took his family and some others and journeyed through the wilderness under guidance of the Holy Spirit.

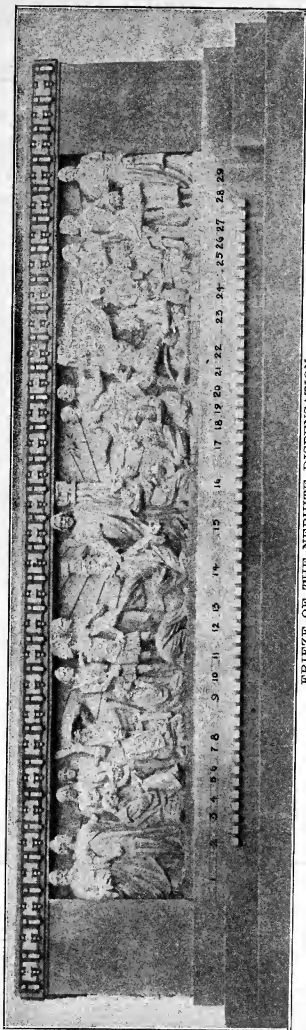
One morning when Lehi came to his tent door, he found a ball with spindles on it which pointed the direction of their journey. After having crossed the ocean and gone through many trials, they reached and began to settle the Promised Land, which is now known as America. Before Lehi's death he blessed all of his children. To his youngest son, Joseph (Figure 28), he said that his seed should not be utterly destroyed. (It may be that the Hawaiians are of his descent.)

Among Lehi's older sons were two very aggressive boys. The one, Nephi (Figure 27), was very spiritual, while the other, Laman (Figure 26), was of a rather wild and complaining nature.

From the descendants and followers of these two boys developed the two factions of people who continually contended with each other.

The Nephites were a righteous and fair skinned people, while the Lamanites, because of idolatry and their wild manner of living, were cursed by the Lord with a dark skin. (From them the American Indians are descended).

The Nephites, because of prosperity, would often forget the Lord's commandments. They would drink much wine and were haughty and vain. Figure 24 represents this condition typified by King Noah who loved luxury and oppressed his subjects. Figure 25 represents one of the prophets, Alma, who, though a servant and



FRIEZE OF THE NEPHITE DISPENSATION

priest in the King's household was temperate and sought righteousness.

Because of the people's wickedness, God sent wars among them which brought much destruction and death. Figure 21 represents Teancum, a Nephite warrior who slays the traitor Amalekiah, (Figure 22), a Nephite leader among the Lamanites.

Figure 23 represents Coriantumr, the last of the Jaredites, who came from the tower of Babel as the Lord's host but they became willful and ripe for destruction.

At a time of internal confusion when the Nephites were dwindling towards wickedness Moroni, (Figure 20), a great warrior took the cloak from his back and put part of it on a pole as a standard of liberty. He fought for righteousness and established the government under good leaders.

Figures 17 and 18 represent the father and mother of the Lamanite King, Lamoni, burying their swords after listening to Ammon (Figure 16) teach industry and brotherly love, etc.

Figure 19 represents Samuel, a devoted Lamanite who prophecied of Christ's coming and signs that would precede it. The star on the frieze is a symbol of Christ's coming.

Figure 15. The Christ in his glory appearing to the Nephites at their temple, ruined by great earthquakes which visited them during the time Christ hung upon the cross.

Figure 14 represents III Nephi preaching righteousness to the Nephites and urging them to follow Christ and His teachings. Not only did the Nephites have trouble with the Lamanites but among their own people arose secret organizations led by Kishkumen (Figure 12), and Anti-Christ's typified by Koriath (Figure 11), and robbers led by Gadianton (Figure 10). They thrived by false teachings and pillage and had their fortified cities in the mountains.

The humble believer (No. 13), those of sincere refinement, (No. 9), and the laborers (No. 7), look to Christ as the highest guide in their lives.

In order to avoid some of the Lamanite oppression, a ship-builder by

the name of Hagoth (No. 8) took expeditions in search for other lands. He left finally with a large company never to return. (It is very probable that the Hawaiians are descended from the members of this expedition).

Figures 4 and 5 symbolize the Hawaiian people looking to the record made by the prophet Mormon, (Figure 3) for an account of their descent and history. The abridgment made by Mormon is what is now known and published as the Book of Mormon.

Mormon lived in the latter part of Nephite history when the Nephites became wicked and the Lord suffered wars and strife to come upon them. Moroni (Figure 1), the son of Mormon took care of the records after his father's death and became custodian of the sacred Plates. Moroni lived to see the utter destruction of his peoples by the Lamanites and to hide up the records until they were to come forth in the due time of the Lord.

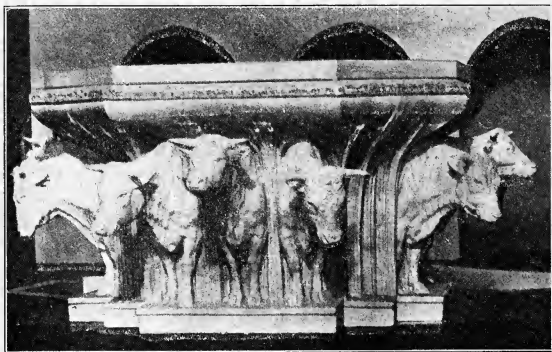
Figure 2 represents Columbia—the United States—extending her protecting hand to Hawaii. America has always been called the Promised Land

and was dedicated by the Almighty to righteousness and freedom.

The end figure serves as an introduction to the frieze of the Latter-Day Dispensation just around on the other side.

The font, a reproduction of which accompanies this article, is made of cement with inlaid mosaics and a large copper bowl. There are four groups, each consisting of three life size oxen symbolizing the twelve tribes of Israel. These oxen are modeled in half realistic and half decorative style. Their poses are naturalistic rather than formal, only the heads, shoulders, and front legs being worked out. They are represented as emerging from conventionally treated reeds and cattails. Thus a beautifully solid and compact architectural treatment was possible so that in connection with the bowl the whole thing is cast as a monolithic font.

The grounds are beautifully laid out in terraced pools. To add charm, and spiritual significance, two large sculptural compositions were worked out by Avard Fairbanks to be incorporated in the concrete setting. Originally the



BAPTISMAL FONT, IN HAWAIIAN TEMPLE



MATERNITY

one representing Lehi blessing Joseph (see page 576) was placed at the entrance. It is much larger than life size and is the first sculpture seen close. It symbolizes God's promise to Lehi's son before its realization through the Hawaiian people. Following this is a series of pools symbolical of the many waters that separated the original colony from its Hawaiian descendants and the promise from its fulfillment. These pools, rise one above another, gradually leading

one into the center of the Temple grounds where there is a group representing Maternity, or the fulfillment of the promise through the seed or lineage of Lehi's children. The rippling sparkling waters and the happy Hawaiian group is typical of the Hawaiian families that come to the Temple to do vicarious work for their departed loved ones, so that in the eternity the bonds of everlasting love may be consummated in unbroken family ties.

A Wonderful Testimony

By Maud May Babcock

During the summer of 1900, I spent my vacation at Brighton, Silver Lake, Utah. It was the first opportunity I had had to spend any length of time in the mountains and I was so enthusiastic and ambitious that I wanted to climb every peak. Each day I explored some wonderful point around Brighton, on foot and on horseback. Carrie Helen Lamson, a school teacher, some years older than I, was my companion on most of the trips. With each trip we grew more venturesome and went farther from camp.

On one ride we explored the canyon beyond Alta, in Little Cottonwood, and finding ourselves on the pass between there and American Fork Canyon, we pressed on, hoping to climb a high peak we could see at the head of the canyon. Suddenly we realized that the daylight would not permit us to reach our goal. So we were forced to content ourselves with climbing the mountain upon which we then were. The miners called it North Pole Peak. It was much higher than we thought, and as we gained each height we found yet a higher point ahead, so that when the top was finally reached, to our astonishment we were on the very top of the world, higher than any point around us. Before us was spread the finest view we had ever seen. Since then I have revisited this mountain top a number of times and I am always overcome by the grandeur and extent of the panorama. To the north and west, over the mountains, lay Salt Lake and Ogden like toy cities with the Great Salt Lake stretching between like a great mirror. To the west, between the ridges, was American Fork Canyon, and Provo Canyon farther south, while behind to

the east was the Provo Valley like a huge checker-board. Near us, nestling in the very tops of the mountain range, we could count thirteen lakes, while to the east, range upon range of blue mountains, like great billows of the ocean, seemed to roll on and on into space. With this view before us, and with the spirit of adventure within us, I then made a plan to go further and make a two days' trip over the trail we had come and on into American Fork Canyon, through its south fork into Provo Canyon, and to spend a night at the south fork of the Provo. The second day we could go up the canyon to Midway and the Hot Pots, and over the mountains back to Brighton.

When we came down North Pole Peak to where we had been forced to leave our horses, it was near supper time and we were very hungry. We stopped on the slope at the Albion Mine, and were more than glad to accept the supper which the Superintendent of the Mine so kindly offered us when we passed on our way up the mountain. Being too late for the regular supper and while the Chinese cook, who took Miss Lamson for a Salvation Army lassie because of her blue poke bonnet, prepared the meal, I used an empty nail keg on the dump for a stage and in the twilight, told stories and read Riley to the miners. It was a great enthusiastic audience in that magnificent amphitheatre. The journey back to camp was thrilling, the ride through the pines above Twin Lakes in the moonlight, awesome. A memorable day indeed!

We discussed our plan with those around camp and were told it was feasible. So a week later we started out on horseback. We were directed

to take a shorter trail above Dog Lake to Lake Catherine, and to take that divide rather than the longer way over the Alta pass by the Twin Lakes. It is a trail I now know well, but it was new to me then. We reached, as we thought, the trail near a deserted mine dump over Dog Lake about seven o'clock in the morning, but soon could get no farther, nor get back without crossing a crevice filled with shale. I tried to force my horse across, but when the shale began to slide he would not move. Miss Lamson's horse would not make the attempt, and they were farther down the side of the mountain than I was. Seeing that both my horse and I were in danger of sliding down the mountain a thousand or more feet, I dismounted as carefully as I could, in fear for my own life, and that of my horse. I climbed slowly and carefully around the shale bed up to the top of the mountain to look for help, hoping that I might see some stray prospector. But no; although the top was like a lawn sloping in every direction, no one was in sight. Not a living thing to be seen; only the grandeur of the mountains spread before me in the stillness of the early morning. Disappointed, I cautiously climbed over the jagged peak above my horse, and half holding to a small bush with my hands, and half holding by my feet in that sliding shale, I reached down to my horse, almost under me, and touched him with a small willow, trying to coax him across the shale. He would not move. At this crucial moment, fearing the horse would any moment slide down the mountain and I would be dashed to death after him if the shale began to move, I prayed my Heavenly Father for help. As I raised my head a voice above me said, "How did you come here, my daughter?" I jabbered in my relief and excitement, trying to explain our predicament, and

before my explanation was finished I was standing on the top, with Miss Lamson and both our horses in a circle facing the stranger. We had no recollection of how we or the horses got there. The man had a gray Vandyke beard, a cap on his head and was dressed in very new blue overalls. He was very clean and I was surprised to notice his white hands as if unused to manual labor. He addressed me as "My daughter," but although Miss Lamson asked him several questions, he directed his answers always to me instead of to her. I inquired about the road and the way and he said "Go right on, my daughter, the way you are going, and you will be all right." While talking to him, unconsciously we got on our horses. Before we had gone twenty feet, it came to me I had failed to thank the man who had saved our lives. I turned to atone for my neglect and ingratitude, but although we could see at least a mile in every direction, the stranger had vanished. We seemed to have been in a daze from the wonder and marvel of our experience, which had seemed perfectly natural, when it rushed over me and as inspired, I said, "He was one of the three Nephites."

Miss Lamson was not in the church. She did not even believe in God. In our discussions and arguments and during our readings of Matthew Arnold and Walter Pater, I had explained the Gospel restored, but she could not understand me, nor was she at all interested. She asked who was a Nephite? And as we rode along that early morning with the spirit of the stranger with us, I explained the Book of Mormon, and told how the Savior, when visiting His people on the American Continent, had granted three Nephite Apostles the blessing bestowed upon John the Beloved, to tarry and preach the Gospel until He should come again. During the next

three days, I explained the principles of the Gospel—indeed, we talked of nothing else. As I was talking of the stranger, I suddenly was aware of peculiar hob-nail foot prints pointing toward us on the trail. We met the stranger about seven o'clock in the morning, and we followed the foot prints always coming to meet us, until we reached the American Fork Canyon, after one o'clock that afternoon. Whenever I thought I could make a short cut, I would be forced to come back to the foot prints, for the way would be impassable. When we came down the mountain into the canyon, we met some miners, the first persons we had seen since the stranger left us. They advised us not to go through the South Fork into the North Fork of the Provo, because of deep snow, but to go instead through Deer Creek into Provo Canyon. I should have trusted my stranger, for we found the journey long and tiresome and did not reach camp until after midnight. We lost the foot prints when we left American Fork Canyon. I have always believed we would have found the way passable, and that the foot prints would have led us over the mountain, and we would have seen the glacier behind Timpanogos, which we had planned to see.

After our night's rest, on very hard beds, we started up the Provo River to the Hot Pots. Because of our clothes, (bloomers and trousers were very noticeable on women in those days) we decided to take the north side of the Provo Valley and avoid the towns on the south side. For a mile or so after we came out of the canyon all was well, when suddenly the good road ran out into an irrigation ditch, with large willow trees on either side so dense that we had to lie flat on our horses to avoid the trees, and were forced to drive our horses through the ditch. After going a half

a mile or so, my horse suddenly wheeled around, nearly tearing my clothes off by overhanging limbs of the trees. He did the same thing the second time, when Miss Lamson suggested rattlers. Frightened, I got off my horse and peeping around a huge willow trunk, I saw my first rattlesnake, a large one curled up with his head ready to strike. But we decided it would be easier to brave the rattler rather than go back through the awful willows. So gathering up stones, we whipped our horses, throwing stones where the snake was as we passed. We didn't stop to see if they hit. Our horses were so afraid that Miss Lamson's dashed down into the willows, while mine went in the opposite direction up the mountain side into the shale. When the horse began to go up the mountain sliding with the shale, I slid off his back and I found myself in a hot bed of baby rattlers from six inches to a foot long, hissing and rattling in every direction. I did a realistic snake dance, rushing over the shale to get away from the snakes. Finally I went around and met the horse beyond the rattlers and then I discovered my watch and chain were gone. They were dear to me being a gift from a friend who was dead. I had promised not to part with them.

I concluded that when the horse was turning in the ditch, the willows had torn my jacket open, and broken the heavy chain, and the watch was back in the ditch near the big rattler. I must have that watch. I prayed and thereby gained courage to go back over the shale where the little rattlers had been, to the tree where we saw the big one. Not a rattler large or small did I see on my way! The horses had muddied the ditch so it was impossible to see anything in the water. I poked about with a stick hoping to catch the chain and drag it out. After a few terrified minutes in

fear of rattlers, I gave up in despair. Again I prayed and as I opened my eyes, on a low bush, over which I had been standing dragging the ditch, was the watch and chain. The watch cases were open, filled with mud, and the chain was muddy. With a prayer of gratitude I hurried back to my horse. After cleaning the mud from the watch, it started to go and kept as good time as before the accident.

When Miss Lamson and I got through the willows and shale, we were soon at the Hot Pots Hotel. After a bath in the pool, in that hot water from the springs, and a fine chicken and trout dinner, we felt like new beings. I told Miss Lamson my experience with the watch, and we were both deeply humbled through our experiences and deep testimony of the

efficacy of prayer. The next day's journey over the mountains back to Brighton was spent with joy, talking of the things of the Gospel, and God's wonderful manifestations to his children in these last days. Our friends welcomed us, as the whole camp were ready to take up a hunt for us, fearing we were lost in the mountains.

The spirit, influence and testimony of these three days in the mountains has remained with me all these years, to strengthen my faith, the knowledge of God, His works, and conviction that God answers prayer. Miss Lamson was so affected by our experience, that there came to her a testimony that we have a Heavenly Father, that He lives and answers individual prayer. She soon after received a testimony of the Gospel and joined the Church.



L. D. S. SUNDAY SCHOOL, EASTWOOD BRANCH, NOTTINGHAM, ENGLAND

Picture taken at the annual Sunday School party of the Eastwood Branch, Nottingham Conference, England, July 24th, (Pioneer Day). About half of the pupils are children of investigators. This Sunday School is a very progressive one and does very useful work in the country mining town in which it is situated. Reading from left to right the brethren in the picture are: Branch President William H. Mullinger; Superintendent George W. Hart; Joseph Allen, second counselor to the president, and George W. Thompson, first counselor to the president.

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

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SALT LAKE CITY, - NOVEMBER, 1921

Labor and Capital

The threatened gigantic railway strike has been averted and the whole country is indulging in a huge sigh of relief. The armistice, however, is but temporary and some cure must soon be

provided for the ills of our industrial life.

The relationship of Labor and Capital, like that of most relationships, is friendly in proportion to its unity and fellowship, and hostile in proportion to its differences and separation. That Labor and Capital are getting farther apart, and that the interests between the two are becoming daily more hostile is evident to the most casual observer.

It is not the purpose in this article to attach the greater blame to one or the other of these great economical factors. It is merely stating a fact when the danger of differences existing between them is pointed out. No doubt there is blame on both sides, but the hostility between the two is becoming a serious danger to our whole social and economical life.

The Latter-day Saints have been taught through the past decades the value of co-operation, and the united order has been held up as the ultimate goal of all industrial relations. The Saints have been taught the brotherhood of one another, and every distinction growing out of wealth has, as a rule, been eschewed among them.

In the midst of the present agitation and differences between Labor and Capital a word of warning and of counsel is needed for the guidance of the Latter-day Saints. It is not feasible to change present conditions in a short period of time. The dangers, however, of the present differences between Capital and Labor may be partially overcome or minimized by the co-operative spirit of both. Capital and Labor should make special efforts to encourage this co-operative spirit at the present time. These two forces of our industrial life should be brought

into close and friendly relationship. In our present great financial and industrial institutions steps should be taken by capital to invite investment of labor, even though the investment be small, and laborers should respond to the invitation by investing any surplus they may have, or be able to acquire, in business institutions, and especially in those industries in which their labor is required. Laborers will then feel that they have an interest in the institutions for which they work, and their sympathy and personal interest will go far to make these institutions successful. All of our industrial institutions and the laborers therein should take immediate steps to bring thus about the closer union of Capital and Labor. This mutual interest will go far to prevent bitterness and to prevent disturbance and industrial disputes. No doubt many institutions

might be successful if the laborers within them were financially interested in the success of the business for which they work. Money thus invested by workers means a friendly attitude on the part of all, and a peace of mind that in itself may offset in the heart and feelings of both Capital and Labor the discontent that might otherwise come from diminished profits.

There have been more strikes in the United States in the past few months, it is said, than in all of its past history. No one can read the papers and not feel that there is a real national menace in the hatreds to which strikes give rise. It is a most opportune time for Labor and Capital to make concessions and approaches, each to the other, in order that a spirit of brotherhood may be extended to all of our industrial pursuits.



L. D. S. SUNDAY SCHOOL, WENATCHEE, WASH.

The following are the names of those present, reading from left to right. Back row: Harriet Shillander, teacher of Theological class; Frances Shillander, Second Intermediate teacher; Edward Mifflin, Assistant Superintendent. Sarah Mifflin Daisy Folsom, Lawrence Folsom, Superintendent. Second row: Frederick Shillander, Ruth Folsom, Arling Mifflin, Melba Pratt, Harold Shillander, Alice Shillander, Bernice Shillander, Primary teacher; Gideon Condie, Conference President. Third row: Coral Folsom, Max Folsom.

TOPICS *of the* TIMES

By J. M. Sjodahl

EXCELLENT ADVICE TO THE SAINTS

The ninety-second semi-annual General Conference of the Church, which convened on the 6th of October and adjourned on the 9th, was a notable gathering. If the Saints will carry out the advice given by President Heber J. Grant in his stirring opening address, and by President Anthony W. Ivins and many other speakers, concerning the necessity of being free from debt, of practicing thrift, and patronizing home industries, they will be safe even in times of financial stringency.

It was exceedingly timely advice. Unemployment is hovering over us as a threatening cloud on the industrial horizon, while, at the same time, the consumer, according to government reports, is menaced by a tendency to an increase in the cost of important articles of food, such as butter, cheese, eggs, milk, sugar, etc. Food in the aggregate, we are told, cost thirteen per cent more during the month of August than July, and the tendency is still upward. A similar condition is observed in England, France, Japan, Norway, and Germany.

Some relief is hoped for as a result of the national conference on unemployment recently held in Washington. It is expected that work will be provided for willing hands. But, let us remember that whatever may be done by means of public enterprises, paid for out of public funds, that is, with money collected from the tax-payers, can, in the nature of things, be only a palliative, unless they are productive enterprises, such as reclamation work, the building of necessary harbors and roads, etc. The only real protection against "hard

times" is that pointed out by our speakers at the Conference.

THE LATTER-DAY SAINTS FOR PEACE

Another feature of the Conference was the resolution endorsing the aims and purposes of the international congress on armaments which convenes in Washington, Nov. 11; and setting apart Sunday, Nov. 6, as a day of prayer for the success of that gathering. The resolution was carried unanimously.

I am happy to say that other Christian bodies have taken similar steps. The Federal Council of the Churches in America, representing about thirty different denominations, on Aug. 7, in a letter to President Harding, pledged their support of the Washington congress. The Methodists, in their world conference in London, Sept. 12, passed a resolution in which they said, in part:

"We repudiate the doctrine that war is a necessity. Justice, not force, must be the final arbiter of right. Differences must be settled by reason, not by slaughter."

Leaders of labor organizations have also manifested great interest in this international congress. All of which proves that there is in the world today a strong demand for the rule of reason instead of force.

PEACE THE DEMAND OF AGES

The Old Testament prophets, among scenes of turmoil and slaughter, the tumbling down of empires and the fall of potentates saw and described the rise of the kingdom of the Prince of Peace in the latter days. The Greek states, more than 500 years before

our era, perhaps influenced by the teachings of the Hebrew prophets, which some of the Greek philosophers must have known, formed the so-called amphictyonic councils for the purpose of arbitrating disputes. Had this good seed been permitted to grow, the harvest throughout the centuries would have been different from that which the nations have been reaping on fields of blood. But, unfortunately, Greek republicanism and Greek civilization were engulfed in Roman imperialism and its barbarous militarism, and the world has been the loser. In 1625, however, Grotius, that great Hollander, published his epoch-making treatise on peace and war (*De Jure Belli et Pacis*), recommending courts of arbitration, and a few years later Henry IV., of France (or the duke of Sully), proposed the division of Europe into fifteen states and all uniting to form a great republic. Kant, the great German philosopher, in 1796, proposed an international force for the preservation of peace. In 1815, the so-called Holy Alliance was formed between the monarchs of Russia, Austria and Prussia, ostensibly for the preservation of the world's peace. In 1899, the Hague court of arbitration was instituted, after the delegates, dominated by Hohenzollern influence, had refused to agree on a plan for the reduction of armaments, and in 1919 the League of Nations was formed at Versailles, as the finale of the greatest war drama ever performed on the stage of history.

SUPREME COURT OF THE WORLD

The second session of the assembly of this League adjourned after one month's deliberations at Geneva, beginning Sept. 5. Forty-eight nations were represented at the opening session, and three more, Latvia, Estonia, and Lithuania, were admitted to membership.

The really important achievement

of this gathering was the creation of a permanent Court of International Justice. The plan, drawn up by a committee of ten prominent jurists, was ratified by twenty-four nations, members of the League, and then declared adopted. Unfortunately the court has, as yet, no means of enforcing its decisions, but it can deal with issues of law, of fact, and of right involved in any case before it, and it is to render its decisions strictly in accordance with law, without political considerations. The judges are elected for nine years and will sit permanently at the Hague. The present personnel is: John Bassett Moore, American; Viscount Robert Finlay, of Great Britain; Dr. Yorozu Oda, of Japan; Dr. Andre Weiss, of France; Commendatore Dionisio Anzilotti, of Italy; Dr. Ruy Barbosa, of Brazil; Dr. B. T. C. Loder, of Holland; Dr. Antonio S. de Bustamante, of Cuba; Judge L. Nyholm, of Denmark; Dr. Max Huber, of Switzerland, and Rafael Altamiray Crevea, of Spain.

The presumption is that this court—if its existence is not brought to an end by political intrigues—will act as an efficient peace machine. For, if a nation, whether a member of the League of Nations or not, engages in hostilities after the court has declared that it has no cause for war, it will find the entire league arrayed against it, unless that organization first is disrupted. Sane statesmen would not risk a conflict with the greater part of the world for a cause declared to be not just after competent, impartial judicial investigation.

These are some of the present-day indications of the approach of the Millennium. They are signs that comfort us, in the midst of strife and selfishness, with the thought of what may yet be done with humanity, when the spirit of the Gospel of Christ shall be more generally diffused.

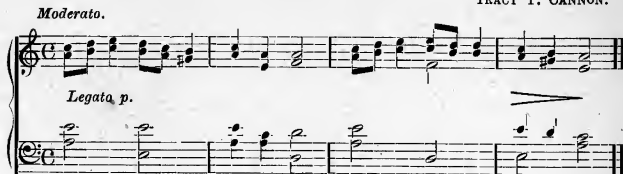
SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

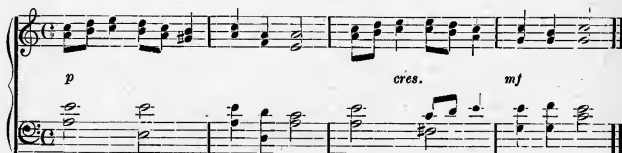
Prelude

TRACY Y. CANNON.



The bread and water represent
His sacrifice for sin.
Ye Saints, partake and testify
Ye do remember Him.

Postlude



CONCERT RECITATION FOR JANUARY, 1922

Twenty-Third Psalm.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

Note.—During the month of December this concert recitation should be studied and practiced briefly in the various departments. If this method is followed there should be no complaint about its length.

Fast Day, January, 1922

Owing to the fact that Fast Day will be given over largely to promotions and advancement of pupils, there will be no special topic for Fast Day thought assigned for this month.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

Perfect Scores

For the purpose of giving honor where honor is due, and of stimulating secretaries to push their stakes into the perfect score class in upholding the slogan, "A monthly report every month from every stake in the Church," announcement is made that the following stakes are accredited in the office of the General Board with a report for every month to date this year—a perfect score so far:

Alpine	Salt Lake
Cottonwood	South Davis
Curlew	South Sanpete
Jordan	St. Joseph
Juab	Tooele
Pocatello	Yellowstone
Roosevelt	

It would be a disaster if any of these stakes should fall short of a perfect score for the year, after this boost. It is still possible for a large number of other stakes to get into the perfect score class. Is there a single secretary of a local school, who would feel justified in depriving his or her stake of this distinction? Secretaries, it is entirely up to you!

The Annual Sunday School Census

If the campaign is thoughtfully planned and the forces carefully organized, the taking of the Ward Annual Sunday School Census is not the gigantic task it

at first seems. With the cooperation and assistance of the Superintendency, the teachers and perhaps a few advanced students, the work may be distributed in such a way that no one will feel it burdensome.

The ward should be divided into equal districts or sections. A corps of Census takers should be organized, composed of Sunday School officers, teachers and pupils. A day or two should be specially set aside for a campaign "drive," when an effort could be made to complete the sections or districts of the Ward to which each worker is assigned.

Each Census taker should be provided with paper and pencils and should be instructed to visit every home in his district so that every Latter-day Saint home will be reached.

The following information is essentially all that is required:

1. Name, address and Church affiliation of each Parent.

2. Names, ages, sex of every child and the date of last attendance at Sunday School, with reason for non-attendance.

Sheets ruled with columns for this information, or with instructions and a statement of the data desired, written or printed plainly thereon, would be especially useful to the workers and would assure the doing of the work with dispatch and accuracy.

After plans have been formulated and Census takers chosen, a meeting of all

Census workers should be called, when the details of the campaign can be worked out, instructions given and assignments to districts made.

It is well to remember that the Census is the source of information essential to the accurate and adequate making of the Annual Report and to the revision of the Cradle, Active and Missionary rolls, as well as to the most complete and thorough realization of that worthy ambition of Sunday School workers—to extend the scope and influence of the Sunday School into the lives of all Latter-day Saint children.

Every ward Secretary is urged to take up this matter at once with the Superintendency and to follow it up until it is disposed of.

Parents' Class Rolls

All that is required of this department is a report of the attendance at the class. A roll may be kept for missionary purposes or to assist the class teacher in conducting the class, but only the weekly attendance need be recorded. This should be reported on the form prepared and now available through the Deseret Book Company of Salt Lake City for reporting attendance at Parents' Classes each Sunday. This form calls for the attendance of male members classified according to the office held in the Priesthood, and in addition the attendance of all women and others not holding the Priesthood. This data on Priesthood attendance is desired by the Presiding Bishop's Office and will be requested of the ward secretary by the ward clerk at the end of the year. See the October Juvenile Instructor, Secretaries' Department.

To secure the average attendance of

the Parents' Class for the month or year add up the totals of the weekly attendances and divide the sum obtained by the number of Parents' Class sessions held.

The Annual Report

Forms for the Annual Report for 1921, to be filled out by the ward and stake secretaries, will be sent out early in November and should be in the hands of all secretaries by the 15th. Secretaries are advised to study the form over carefully as soon as it is received, and to see to it that anything which is not clearly understood is explained by the Stake or General Secretary. The prudent secretary will begin at once getting records and rolls in such shape that the report can be readily made after the close of the Sunday School year, but before January 10, 1922, when, without fail, it should be sent to the Stake Secretary, for the compilation of the Stake report, which must be sent to the General Secretary on or before January 20, 1922. A ward secretary who realizes that to a great extent his or her accuracy, promptness and thoroughness affects the making of the stake and general report will do the very best to be accurate, prompt and thorough.

Keep the report form in a safe place when you receive it. Don't cause yourself or others delay and inconvenience by misplacing or losing it. Make it a point—resolve now—to begin work on the report immediately after the last Sunday School session this year, which falls on Christmas day, the 25th. Devote a short time of the Christmas holidays to compiling and completing the report and don't let it wait until school starts after the holidays or other routine duties interfere.



Second Intermediate Department, Roosevelt Sunday School, Utah

MISSIONARY DEPARTMENT

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp

A greeting to the Mission Supervisors of Sunday Schools and Local Officers and Teachers, from the Mission Sunday School committee of the General Board.

It affords us a great deal of pleasure to thus greet you and to say to you that because of a unifying of the lesson work in the Sunday School of the Missions there seems to be an opportunity of conducting a department in our magazine to be devoted to your work.

Heretofore the diversity of lessons followed both as to subject matter and lesson number made it impracticable to take up lesson work in the Juvenile Instructor. Now, however, as the schools in all of the missions of the United States, Canada, and Mexico are to commence the new year with the same course of lessons and at the same point, we hope to be of some assistance.

At a meeting of the Presidents of Missions held in Salt Lake City during the Conference, it was unanimously agreed as follows: That the larger schools, in which there can be conducted a class in each of the departments, there should be taken up the same lessons as those used in our home schools; that in the smaller or schools there should be conducted, if possible, three classes to be known as the Primary class the Intermediate class and the Theological class, with the following course of study:

Primary Class: "Stories from the Life of Christ," using the little text book prepared by the Primary Committee of the General Board.

Intermediate Class: "What Jesus Taught," by Elder Osborne J. P. Widtsoe.

Theological Class: "Articles of Faith," by Elder James E. Talmage.

These text books can be secured from the Deseret Book Store in Salt Lake City. Every teacher must have one if the work is to be successful, and the members of the Intermediate and Theological classes should be urged to secure them, and home preparation be encouraged. Then we could feel optimistic as to results to be obtained.

It is not thought desirable to unnecessarily repeat matter given in one part of our magazine, and therefore teachers and pupils in the larger mission schools will be expected to look for lesson helps under their respective department headings intended for the home schools. And

as the subject, "What Jesus Taught," will be considered by the fourth year class of the Second Intermediate department, and the "Articles of Faith," by the Senior class of the Theological department of the home schools, reference will be made from this department to those two respectively for more detailed outline and suggestions. As the little book, "Stories from the Life of Christ" is full as to reference to supplemental reading, lesson aim, memory gem, outline, point of contact, story, and application, it would seem unnecessary to give in this department more than the lesson title and Bible text.

Let it be remembered by all teachers that there are but two points in the suggestions offered in any class department, which are mandatory—that the certain story as titled shall be taken up, and from the text stated. While much additional work is offered for the help of the teacher and pupil needing same, it is but suggestive and the teacher who can see a stronger aim more suited to his pupils, and can arrange the detail of the lesson in a better way for his class, is at liberty to do so. But such teachers should feel under obligations to have a definite, worth-while aim, which shall be so outlined anew as to properly develop it, and a well planned application.

In this connection we desire to call attention to certain things in lesson preparation that should be kept in mind and carefully and prayerfully worked out as to each lesson:

The lesson aim must contain or be a spiritual (preferably), or a moral truth, and have a condition and result. That a lesson is much stronger as well as more interesting when a single central thought (aim) is taken. As one writer puts it: "The feeling of eagerness to bring all the truths one can into a single lesson is spiritually unhealthy and feverish."

That a lesson setting is necessary in order to bring the mental picture to a pupil so that he may recognize the story as an actual occurrence.

That the outline must be so laid out as to consistently lead the mind by illuminating steps to the climax sought—the aim—which the pupil shall surely discover.

That new knowledge can only reach a child through the medium of the old—hence the absolute necessity of making a

"point of contact" for each lesson in the form of a brief talk, a few questions or a short story which touches the child's life, which will lead him to see the new in the light of the old.

That the object of every lesson should be "to reach and enrich the souls of the pupils" and make Latter-day Saints of them in faith, knowledge and practice. As one writer aptly says, the aim of the true teacher is "to occasion right thought, to secure keen feeling and to secure right action." A lesson, no matter how interesting, is of little value unless it inspires in the heart of the pupil a desire to do something, in fact all good teaching seeks expression from the pupil, and teachers are cautioned to "never awaken an emotion unless, at the same time, you strive to open a channel through which the emotion may pass into the realm of elevated action." (S. H. Clark), and our own Brother David O. McKay speaking of the necessity of there being an application to each lesson says: "Leading the child into avenues of action in which he may introduce the truth into life." So let us impress upon every teacher that the working out of the "application" is just as important as choosing the lesson aim or any other feature of the day's work.

Let us never forget that if we are to successfully teach the things of God, we must need have the Spirit of God, which we should earnestly seek for, both in preparation and presentation. Let us remember that "we travel not alone or unattended."

It will be observed that but three lessons per month are provided. It is intended that the first Sunday of each month shall be used in testimony. It has been found that these meetings, if directed toward some fundamental thought, can be made of the greatest value. Such splendid results have followed the use of the "Uniform Fast Day Lessons" in our home schools during the past year, that we earnestly urge upon our mission schools following them in each of the departments. The subject for consideration can always be found in the "Superintendents' Department" of our magazine, with suggestions and references, which are to be adapted of course to each class. This adaption is attempted for the primary and kindergarten classes in those respective departments of our magazine and primary teachers are requested to keep in touch with those departments for help in the Fast Day work. Teachers of classes above the primary

class are urged to preview and assign the Fast Day topic one week in advance.

We shall each month list the lessons to be taken up in each class which it is hoped will keep the work uniform in all of the Mission Schools.

We beg of both teacher and pupil that they will never consider preparation of their class work complete without having studied the scripture text, which after all must be the foundation of all preparation of lesson based thereon.

LESSONS FOR JANUARY, 1922

Theological Department

Text Book: "Articles of Faith," Talmage.

January 1st. Fast day. Advancements, preview, testimonies.

January 8th. Chapter I.

January 15th. Chapter II.

January 22nd. Chapter III.

January 29th: Review of Chapters I, II, III.

Reference is made to the Theological Department of this magazine pages 601 and 602 for teacher's helps.

Intermediate Department

Text Book: "What Jesus Taught," Widtsoe.

January 1st. Fast day: Advancements, preview, testimonies.

January 8th. His Father's Business.

January 15th. What it means to know God.

January 22nd. The God of Israel.

January 29th. What Jesus said of Himself.

See pages 605, 606 and 607, of this magazine, for references and lessons helps.

Primary Department

January 1st. Fast day: Advancements, preview, etc.

January 8th. Lesson 1, "The Birth of Christ," page 7, "Stories from the Life of Christ." Text: Luke 1:26-56 and :1-7.

January 15th. Lesson 2, "The Message of the Shepherds." As given in same little book. Text: Luke 2:8-20.

January 22nd. Lesson 3, "The Presentation in the Temple." Text: Luke 2:22-38.

January 29th. Lesson 4, "The Wise Men of the East." Text: Matthew 2:1-12.

See suggestions, page 611 of this magazine.



CHORISTERS' and ORGANISTS' DEPARTMENT



Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

COURSE FOR ORGANISTS

LESSON II

Basic Principles of Organ Technic

The material for this lesson is found in the August, 1921 "Juvenile" under the heading: "The Two Basic Principles of Organ Technic." It is absolutely necessary for every organist to study that article. If you do not have this number of the "Juvenile" send for it. It will be well to keep all the "Juveniles" that contain the material of this course as you may have occasion to frequently refer to back lessons.

In lesson I you were requested to get the "Reed Organ Album," by Frederick Archer. Use this book for your sacred music. Later on some of the pieces it contains will be analyzed in these lessons. It will be necessary for you to get one more book entitled, "Method for the American Reed Organ," by Frederick Archer. This book is published by Schirmer and is \$1.00 net. Add 10 cents for postage. It may be purchased at the Deseret Book Company, 44 East South Temple St., Salt Lake City, or from music stores. This book is one of the best and cheapest reed organ methods on the market. We shall use it for our text in the first part of our course.

Carefully study all the material in the "Introduction," and text to the end of page 5. You will here find much supplemental matter to lesson I.

Do not hurry over these lessons. You do not have to complete a lesson in one meeting. We are seeking a mastery of the reed organ rather than to see how many lessons we can get over. Try to master the principle of organ playing so that you can apply them whenever necessary.

In studying your lessons at home write down any questions that may present themselves so that you may discuss them in the class.

The foundation of all organ playing is a perfect legato touch. Do not be content until you have mastered this principle. Practice carefully the exercises suggested in the text. Sometimes one gets a good legato but fails to distinctly separate repeated tones. Do not neglect this part of the lesson. (Note: The last note of the first measure in the

second example on page 422 of the Juvenile should be a quarter note because it is not repeated but progresses to b.)

Good rhythm is absolutely necessary to the successful organist. Watch your counting so that it will be perfectly steady.

Discussion:

1. Describe the mechanics of the reed organ in the following order: a. bellows; b. reeds; c. speaking stops; d. mechanical stops; e. left knee swell; f. right knee swell.
2. Why are stops named 16 ft., 8 ft., 4 ft., and 2 ft?
3. Name all the stops on your ward organ.
4. Do the treble and bass stops divide at F or C on your organ?
5. Define "legato touch."
6. Why is it necessary to distinctly detach repeated tones?
7. What do we mean by the expression "Play with good rhythm?"—T. Y. C.

Choristers Department at Union Meeting

By Joseph Ballantyne

As Christmas is approaching it would seem advisable to practise a song suitable to that memorable occasion.

We have selected No. 221 in the Sunday School Song Book, "When Christ was born in Bethlehem." Before teaching the notes of the song have the members of the school get the point of contact, by giving a definition of "chimes." (A set of bells varying in number and tuned to the scale, and played by swinging either the bells or the clapper's inside them.)

No doubt the composer had this in mind—and appropriately so for the occasion—when writing the first two measures of the song.

After they understand that chimes play the scale, have them sing a scale on ah—then sing or play the scale on the words, "When Christ was born in Bethlehem," first two measures, and see if they recognize the imitation of the chimes. Then begin singing the first phrase on the words several times until the significance of the words and music attaches itself to them. In a minute both words and music to a phrase can be memorized. Study the

second phrase similarly and so on to the end doing it from memory almost entirely, and you will discover how very easily a hymn can be memorized. After singing and memorizing two phrases—put them together, likewise the third and fourth, etc., adhering to the suggestion previously made to study a new song in sections. Beat the time four in a measure, beginning on the up beat.

There will be a decided tendency to accent strongly the first note which is an unimportant word and should not be accented. Christ is the first important word in the phrase and should have a decided accent, likewise the first syllable of Bethlehem. As indicated by the tempo mark, *Allegro Moderato*, it should be sung rather fast and very spirited. The most momentous event in history which was fraught with such great consequences for the uplift and salvation of man could not rightfully be represented in music except in a happy, bright, intelligent and spirited manner. The time should be accurately kept until the third brace is reached on the words "shown with unwavering ray." At this point the time should be slowed down with special stress on every note with the full volume of tone power.

Begin the next phrase, "But one glorious star" softly in contrast, increasing gradually the loudness until the last two measures are reached when the time should be slowed and the tone power gradually lessened.

Word Explanation

Longfellow wrote the words.

Tell in a few words who he was.

E. Beesley one of our home composers wrote the music. Briefly say a few words of his life and works.

The hymn won a prize as indicated in the heading. All this lends a ray of interest to the composition.

The first verse is a brief suggestion of the physical surroundings preceding the birth of Christ, which should be greatly amplified from the historical facts already in your possession.

The second verse reveals the appearance of the angel and the words he spoke to the shepherds.

By direct questions many vital and instructive points regarding the birth of Christ should be gotten from the pupils.

Remember that no essential truth is properly taught until it has first been grasped by the individual, and impressed sufficiently to be made a part of the lives of the boy and girl.

Some questions that might be asked of the school.

1. Describe the circumstances leading up to the birth of Christ.

2. What special mission did Christ fulfill while on earth?

3. What has He done for me? What feelings should possess us in the realization of his great mission?



SUNDAY SCHOOL, MOAB, UTAH

D. A. Johnson, Superintendent. Enrollment, 172. Present, 168

PARENTS' DEPARTMENT

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, and George N. Child

WORK FOR DECEMBER

A Study of the Ten Commandments By N. T. Porter

Tenth Commandment

"Thou shalt not covet thy neighbor's house * * * nor anything that is thy neighbor's." Exodus 20:17.

Sunday, December 4, 1921

Uniform Fast Day lesson

Sunday, December 11, 1921

"Thou shalt not covet," etc.

1. Meaning and significance of.
2. Absence of covetousness implies a controlling sense of brotherhood.
3. A real sense of brotherhood as between man and man implies the Christ concept of being—or the creative and continuing relationship of man to man and man to God.
4. Is the man who does not covet a miracle man or just a real human being?

Discussion:

As already set out the absence of covetousness implies "good will toward" and good will toward in its fullest sense implies the Christ concept of human relationship.

These are two big sweeps of conclusion to be dismissed in passing; but, help may be had in so doing by keeping in mind the fact that pity for another, sorrow with another, even substantial charities rendered, are in no way proofs of the absence of covetousness. Such are evidence only that the instinctive human in man still survives; that he is still possessed of the impulse of pity; of sorrow for, or with; of desire to help. But these are simply the virtues innate—the all but indestructible passions of being. They mark no particular uplift of mind—no rising up of the soul. The apparent Godless man feels them and is moved by them. They are among the irremediables of life.

Here it is we see another of those anomalies in man. He sorrows with the man going down when at the same time he fails to rejoice with the man coming up. The misfortune of another may yield him at least a twitch of sympathy in the passing; while, within that very moment,

the gain or the possession of another may cut him with envy. And so, as it seems, sympathy and envy may lie in the same bed.

But he who does not covet borrows from the winner's joy, and loans to the loser's sorrow. He borrows that which enriches both lender and borrower, and loans that which enriches all parties to the exchange.

His is an eye that sees in life's transactions the end from the beginning.

Selfish? Yes, he is selfish—without covetousness. Salvation is the cry of selfishness—progress is the stress of selfishness—exaltation is it victory. But of such selfishness the sons of God shouted for joy. Of such selfishness Christ was the great exponent. In such selfishness he stretched out his arms to receive the spikes. And to such selfishness the two thieves appealed and received reply. **God the Father. Man, the Brother.** All life akin. One, in all. All, in one. Isolation, death. Union, life. Joy, everybody's. Sorrow, everybody's. Welfare, the goal; and service, the glory of it all.

With such a vision, and such alone, is it possible to live the tenth command.

There may be a difference between obeying a command and living a command. If so this command is only to be lived—it cannot be just kept.

Questionnaire.

1. Show by individual cases that what we refer to as human sympathy is the last of the accorded human virtues to be lost, if, in any event, it may be lost.
2. Is not concern for others a primal instinct?
3. Why do we say that the mere exercise of concern for others is not necessarily proof of any particular uplift of mind?
4. Why is the practice of sharing another's sorrow more the usual than the sharing of another's joy?
5. Is it more in keeping with our pride to pity than to praise and to condole, rather than to congratulate? We refer to heart pity and heart praise, not mere word traffic.
6. Why define selfishness rather than denounce it?
7. Is there any issue with the declaration that "self preservation is the first law of nature?"
8. Is not the selfishness denounced by

God and by the best in man a God-given instinct deformed and ill-directed?

9. Is there anything but gain in unfeigned charity, in service, and in love.

10. What is more certain to suppress the desire to possess another's goods than the sharing of that other's joy in his possession?

11. Why is it the desire to possess the place or portion of another obtains to an alarming extent even with those who proclaim their faith in God and in the message of His only Begotten Son?

12. After all, what is the unfailing test of our proclaimed faith in God and love for fellowman?

Sunday, December 18, 1921

General Comment.

We have passed over the ten commands of the Code of Codes. Let us emphasize the word "over." Yet, we are persuaded that some have beheld, in part, as they passed along. But, to the most interested and thoughtful among us, it is simply a beginning. As the days come and go each will reveal to us the strength, the fitness, and the sublime completeness of the Sinai-Code. By and by we shall feel content to join with Paul and say, "And if there be any other commandment it is summed up in the word, namely, thou shalt love thy neighbor as thyself."

Little doubt that the Hebrew mind

failed to compass the tenth command. It remained to find its meaning and fulfillment in the mission and message of Christ. Much the same might be said of each of the commands. For even now with all that has passed and the Christ mission and message reduced to history we think of the Ten Commandments as a bit of catechism to be repeated by children, and to be referred to by old men.

But the old world we are in has been and is being shaken up a bit and the signs already appear for a harking back to Sinai and Jerusalem and a setting of life's compass by the tables of stone and the sermon on the mount.

As a concluding caution the fathers and mothers in the Church of Jesus Christ of Latter-day Saints should be the first to commit into their lives the controlling rules of conduct therein written.

Summary.

This session of the class should be given up to a general review of the course of study with special reference to the grouping or classification of the commandments and the order or sequence of each order of restraint. We omit the detailed direction of this review from the fact that it must conform to the local history of the work in each instance.

Sunday, December 25, 1921

Christmas Exercises

THEOLOGICAL DEPARTMENT

John M. Mills, Chairman; Geo. H. Wallace, and Robert L. Judd

Second Year—Great Biblical Characters

The work for the second year Theological class for the year 1922 will be a study of characters from the Old Testament. Each person will be studied as an incident in the progress of the religious and historical development of the world. No attempt will be made to connect the history of the people of which these characters are a part except as the lives of these men do establish such connection.

The lessons covering the course will be prepared from the Bible, and Bible references will be given as the lessons are published in the *Juvenile*. It follows that every teacher of this department

will necessarily become if not already, a subscriber of the *Juvenile Instructor*.

In teaching the lessons as given the teacher should make the Bible the textbook for the course and should give each Sunday the Bible references as set out, in such a way as to inspire his students to study the Bible and be prepared on the lesson.

Some other books used as helps in the preparation of the lessons are: John Lord's "Beacon Lights of History," Volume II. Geikie's "Hours with the Bible," "Josephus," Standard Church Works.

First Sunday, January 1, 1922

Advancements, Preview of years' work, etc.



CHRIST AND THE FISHERMEN

Zimmerman

Christ and the Fishermen

[Suggestions for Picture Study by J. Leo. Fairbanks]

This painting by a German artist named Zimmerman is a splendid example of the modern realistic artists' product. In every way the author has tried to make us feel that we are actually beholding the choosing of the disciples and that Christ is really before us. He is a man of bone and flesh, the blood courses through his veins. He grasps the coarse sunburned hands of the sincere fisherman who holds to his nets with their cork floats tied in place. The eager spectators with ourselves included crowd around to listen to the matchless words.

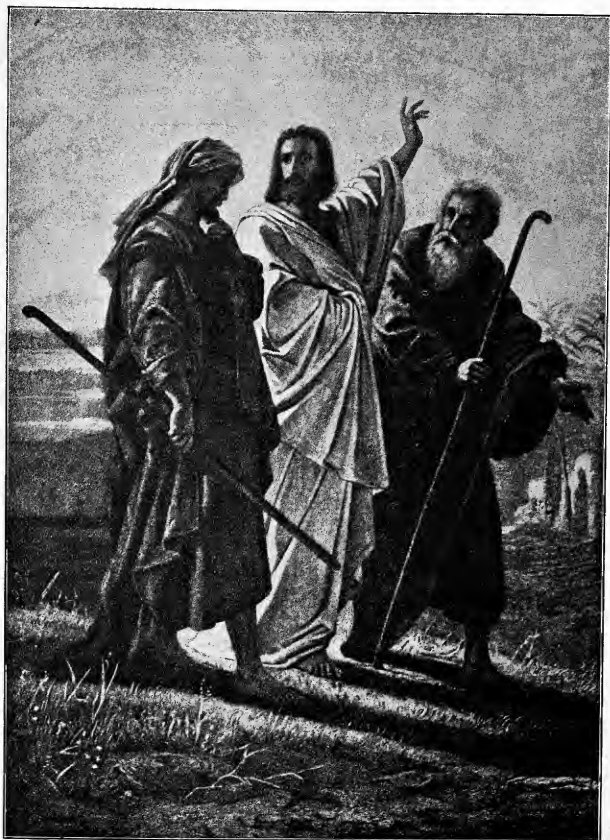
It is this kind of picture that "makes miracles plain to our sight." It is this type of picture that impresses with its message. Don't pass it by—study it—let its secret reach you.

Zimmerman is one of the few men who does convince us with the rugged characters he chooses. His people are those we see and know. At first glance there is an intimacy established that makes us friends and feel that we have always known each other. Contrast these figures with the types Hoffman represents and you will understand what is meant.

Having spent some time studying the largest group, can you tell what there is in the picture that holds your interest? Why does your attention focus on the faces? what has the artist done by way of arranging drapery, arms, gaze of the people to fix your eyes on the heads partly shaded?

At last your attention is called to the smaller figure on the right just coming ashore. He is important as a smaller center of interest and helps bring your focus back to the real subject. The sea is only suggested yet we know these men have been on the water.

Why do they wear such coarse and heavy clothing? Does it mar your interest to show only part of the fourth man's face? Do you think the title is appropriately named?



ON THE WAY TO EMMAUS

Plockhorst

On the Way to Emmaus

[Suggestions for Picture Study by J. Leo. Fairbanks]

This painting by Plockhorst is in the class called realistic. It was made by a man who with a large group of other German artists has made splendid contributions to the sacred art of the world. They were encouraged by a nation devoted to religion and have done much to bring to the understanding of their people the spiritual teachings of the scripture. Art has thus been employed by all great people and will come into this service among us some day. A peculiar diamond formation is made in the center of this picture by the rods carried by the disciples and the outlines of the heads silhouetted against the sky.

Christ dressed in white makes a large light mass that cuts the dark diamond into two equal parts.

The strong light from the back casts long shadows in front of the group and ties the mass to the outside edge or frame. It also casts a shadow over their faces that helps obscure the Savior's face so that his friends do not recognize him. His gestures and perhaps the sound of his voice seem familiar to the older disciple who startles as he half guesses who it is walking with them.

Can you tell the story of the surprise on learning the identity of the Christ and why it was such a revelation to the faithful followers of Jesus?

Do you like the type of man chosen to represent the Savior? Do you feel a humanity about these men that is in harmony with yourself? Plockhorst is noted for this kind of model.

Subject matter for Second and Third Sundays

Adam

A study of sacred writings reveals very little concerning Adam, but the fact of his creation, so called—and his having lived, presents many great problems for our consideration.

In the first four chapters of Genesis we are told the story of his creation on the sixth day, of the dominion given him, of Eve being given him as a helpmate, of their fall and their life thereafter.

This story is added to in the Pearl of Great Price, Book of Moses, chapter five, beginning at the ninth verse, where in it is set out that God blessed Adam with the Holy Ghost as a result of which Adam knew and understood God and His purposes.

It is fitting that in our beginning a study of the great characters of the Old Testament that we should come to an understanding of man's relationship to God and of the relationship between his preexistent state and his earth life. The study of Adam furnishes a basis for such a study. Accordingly, as an aid by way of suggestion, the following questions are submitted:

1. What is the spiritual relationship of God, Jesus Christ, Adam and mankind?
2. Was Adam before his transgression subject to death?
 - a. If so, why?
 - b. If not, why?
3. What was the effect spiritually, if any, wrought by the fall?
 - a. What the effect physically, if any?
4. What parts did Jesus Christ and the Holy Ghost play, in the redemption of Adam from the fall?
5. Is Adam subject to the same law of redemption that people born since Christ are subject to?

Fourth Sunday, January 22, 1922

Enoch

In the Old Testament very little is said of Enoch. In Genesis, chapter five, verse twenty-four, we find among other meager detail set out the rather significant sentence, "And Enoch walked with God; and he was not; for God took him." In the Pearl of Great Price, chapters 6 and 7, we are told that he was a most righteous man; that he declared repentance to the people with all his power; that he was always obedient to God's commands; that he converted many from

their sins; that he founded a city of righteous people; and that there he established the Order of Enoch or the United Order.

As the life of any great leader typifies the good in the life of the people of which he is a part, so Enoch typifies the life of the people of the city of Enoch. He was a man without covetousness or avarice—a man after God's own heart and so God walked and talked with him and finally took him, his people, and their city to Himself.

At this point the Order of Enoch or the United Order can be considered. The following questions are submitted as introductory to the subject:

1. What plan of community life does the Order require?
 - a. Doctrine and Covenants, Section 78.
2. Compare with Socialism.
3. Has the plan of the Order been put into operation in the Church at any time? If so, where?
 - a. What was the result?

Fifth Sunday, January 29, 1922

Noah

Noah proved himself a great man in that he stood out alone against the sin and wickedness of the people with whom he lived and associated. The average man is so much a creature of the environment into which he comes and in which he lives that we cannot fail to recognize a leader in the man who rises above it all and stands true to the good in the world, as Noah did in his day.

The story of Noah, as given in Genesis chapters 6 to 9 inclusive, is most interesting and instructive. One of the great outstanding facts of the story is how much Noah was able to accomplish by reason of his humility in placing himself completely subject to God's direction and his strict obedience to the directions as given him.

The history of the different gospel dispensations are replete with examples of men doing God's work and becoming great in doing it by reason of their humility and firm reliance upon God. Give examples of such men and what they did.

Advanced Theological

This department will consider during the present year the Articles of Faith of our Church and use as a text "Articles of Faith" by Dr. James E. Talmage. This book gives a comprehensive view of the principles of the Gospel and the teachings of the Church on all the subjects

named in Joseph Smith's general summary of our "articles."

These chapters are well titled, and the paragraphs are headed in prominent type. References and notes are copious, and clear, and a full set of questions on each chapter is to be found at the end of the book.

This seems so amply clear that teachers are asked to outline each chapter for themselves and, if they expect to succeed well in getting the interest and confidence of the pupils, most thorough preparation should be made on each chapter. The teacher can best make this preparation by outlining the chapter, making each topic in the chapter a special study with all reference notes and questions. This done, success is sure. At intervals a sample outline will be published but even in such cases the teacher should make his own outline.

As many text books as possible should be secured for the class. Every home should have one of these books. For a teacher not to have one is inexcusable and intolerable. The time to secure this book is NOW.

Text: "Articles of Faith"—Talmage

First Sunday, January 1, 1922

Advancements, Preview of year's lessons.
Testimonies, etc.

Second Sunday, January 8, 1922

Chapter I of the Text

Subject—Introductory

Note: The teacher will outline this chapter, making use, in the review, of the questions on page 463 and the notes on page 24.

Third Sunday, January 15, 1922

Chapter II

Subject: God and the Godhead. Article I

Note: The teacher should so fully study the chapter as to have the whole subject in mind. Students should be given plenty of opportunity for expression, but the wise teacher will direct the work so as to cover the subject in one recitation. This can be done only with the best preparation. The notes and questions are important aids.

Fourth Sunday, January 22, 1922

Chapter III

**Subject—Transgression and the Fall
Article 2**

Note: The teacher should aim to have the students do most of the work. This cannot be successfully done unless the teacher is thoroughly prepared. Investigations during the past year prove that the teacher is best liked and the most successful who thoroughly prepares, who thoroughly presides, and whose sympathies are ever with his students. And above all who believes what he teaches, and practices what he preaches.

Fifth Sunday, January 29, 1922

Chapters I, II and III

Review

This lesson should cover these three chapters, should clear up any undeveloped points, and should make a unit of the three chapters. If the teacher is successful in seeing the three chapters in their proper relation to each other and to the entire people the pupils will have no difficulty.



Theological Class, L. D. S. Sunday
School, Clark Ward, Rigby Stake, Idaho

SECOND INTERMEDIATE DEPARTMENT

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo. Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

Introduction:

It is a common accusation that most of us read about books rather than to read the books themselves. One needs only to follow the conversation in an average gathering where books are under discussion to be completely convinced that the charge is substantially correct.

Applying this condition to the reading of our standard works that have their origin in inspiration and revelation, we feel that if our young people are to be thrilled with the loftiness and beauty of thought contained within the covers of these books, they must know the books, must see them, handle them, read them.

Let us, therefore, as teachers, enter upon the year's work with the thought and with the determination that we are going to create a real love in the hearts of our boys and girls for that book brought forth by the hand of the Lord.

We all agree that at this age, boys and girls are hero worshipers; they admire, and delight to dwell on the accomplishments of men who do things.

The Book of Mormon is a succession of stories of the accomplishments of great men. The year's work will be a consideration of these men. A story will be built around each one in chronological order. Each man will stand out as a man of God. He is the central figure of his time working out the purposes of the Lord. Each succeeding lesson will bring the class nearer and nearer the great climax of the Book, the appearance and mission of the Savior upon this continent. The chain of important events will be unbroken so that the relationship of happening of consequence will be clearly established in the minds of our young people.

By way of rather pleasant anticipation both to teachers and pupils, may we assure you that the "wars and rumors of wars" impression which unfortunately has so often been given out of this divine book, will be studiously, and, as we believe, successfully avoided in this course.

We conclude with the expression of the very earnest hope that teachers will see

to it (1) that at the very beginning of the course the books are in the hands of the pupils; (2) That the reading of the book by the class will be made indispensable; (3) That the assignment of the lesson will be made in such manner as to create a desire on the part of the class to get into the book; (4) That each lesson will prove effective in creating a spirit of reverence and honor toward the men who made history on this continent, as recorded in the Book of Mormon.

We commend these thoughts and suggestions at the opening of the course for your prayerful consideration and acceptance.

In leading up to the study of the Book of Mormon it is suggested that three or four lessons be given by way of review on how we got the Book of Mormon, to prepare the pupils for this work.

First Sunday, January 1, 1922

Advancements, preview, etc.

Second Sunday, January 8, 1922

Lesson I.—Joseph the Prophet

Teachers' references: "One Hundred Years of Mormonism," Chapter I; Church History, Volume I, Chapter I; "A Young Folks' History of the Church, Chapter II.

I. Boyhood days.

- a. Parentage.
- b. Birth, time and place.
- c. Home.
 1. His brothers and sisters.
 2. Occupation.
- d. Religious conditions.

II. The First Vision.

- a. Religious conditions.
- b. Scriptural passages.
- c. The Grove.
- d. The Vision.

III. Marvelous Work and a Wonder.

- a. God answers sincere prayer.
- b. Can expect revelation.
- c. Personality of the Godhead.
- d. True Church not upon earth.
- e. Promises to Joseph.

Emphasize particularly the glorious truths made known to the world through the First Vision.

Third Sunday, January 15, 1922

Lesson 2.—The Book of Mormon

Teachers' references: Church History, Volume I, Chapters 2 and 3; "One Hundred Years of Mormonism," Chapters 2, 3, and 4; "A Young Folks' History of the Church," Chapters 3, 4, and 5.

I. The Angel Moroni.

- a. First appearance.
- b. Description of angel.
- c. His message.
- d. Visits repeated.

II. The Sacred Records.

- a. Hill Cumorah.
 1. Location.
 2. Description. (Use picture.)
- b. The plates.
- c. Teaching and instructions of angel Moroni.
 1. Description.
- d. Plates delivered to Joseph.
 1. Description.
 2. Purposes. (Read Exodus 28 and 30 and Ezra 2 and 63.)
- f. Difficulty in safeguarding records.

III. Translation of the Records.

- a. Joseph moves to Harmony.
- b. Visit of Martin Harris.
 1. Called to assist Joseph as scribe.
 2. Part of manuscript lost.
3. Harris and Anthon controversy. (See "One Hundred Years of Mormonism," pages 52 to 56; Church History, Volume I, page 20.)
4. The Seer Stone.
- c. Oliver Cowdery.
 1. Impressions regarding the Prophet.
 2. Visits the Prophet.
 3. Called to act as scribe.
- d. David Whitmer.
 1. Acquaintance with Oliver Cowdery.
 2. Joseph and Oliver move to Fayette to Whitmer home.
 3. Assists as scribe.
- e. Translation completed.
 1. Method of translation.
- f. Book of Mormon published.
 1. When and where.

Impress upon the class how the Latter-day Saints received the Book of Mormon and the instrument and power by which these sacred records were translated. Stimulate an interest in the sacred records, their origin, etc., so that the pupils will have a desire to know what is in the Book of Mormon.

Fourth Sunday, January 22, 1922

Lesson 3.—The Three Witnesses

I. Oliver Cowdery, David Whitmer, and Martin Harris.

- a. Birth, time and place.
- b. Boyhood days.
 1. Occupation.
- c. Acquaintance with Joseph the Prophet.
- d. Scribes to the Prophet.
- e. Occasion which brought them together at Fayette.
- f. Their desire to become special witnesses to the Book of Mormon. Read Book of Ether, Chapter 5, verses 2, 3, and 4; II Nephi, Chapter 11, verse 3.

II. The Vision.

Read Revelations, Doctrine and Covenants, section 17.

- a. Where received.
- b. The fervent prayer.
- c. Martin Harris withdraws.
- d. The angel.

1. Shows them the plates and engravings.

e. Voice from heaven.

1. Plates revealed and translated by gift and power of God.

f. Vision opened to Martin Harris and Prophet.

III. Testimony of the Three Witnesses.

- Have these testimonies read in the class.
- a. Character of the men.
 - b. They were not deceived.
 - c. Witnesses never deny their testimonies.

Read in the class the account of the Vision found in the History of the Church, Volume I, or "One Hundred Years of Mormonism," pages 74 and 75. Follow the lives of these three witnesses after receiving this wonderful vision. Give the testimony of Oliver Cowdery at the gathering of the Saints at Kaneshville, Iowa, October 24, 1848. See Jensen's Biographical Encyclopedia, pages 249, 250. Read also the dying testimony of David Whitmer found in Jensen's Biographical Encyclopedia, page 270, and also the account given by Elder Edward Stevenson of the testimony of Martin Harris which is also found in Jensen's Biographical Encyclopedia, commencing on page 271.

It would be well for the teachers to read all of the biographical sketches of these three witnesses. Show that the divine origin of the Book of Mormon is better established by human testimony

than any other record in existence. Why was it a severe trial to the Prophet in not being permitted to show the plates to others?

Fifth Sunday, January 29, 1922

Lesson 4—The Book of Mormon

It is suggested that this lesson be developed in the nature of a review, presenting certain problems to the class for consideration. Teachers reference, "One Hundred Years of Mormonism," page 185; "A Young Folks' History of the Church," chapter 5; Talmage's "Articles of Faith," Lectures 14 and 15.

Problems for discussion:

Why was a heavenly messenger chosen to instruct and deliver the plates to Joseph? Why did the angel repeat his visits to Joseph? Why was Joseph required to wait four years before the plates were delivered to him? In what manner were the records translated? Why did the Lord command Joseph not to attempt to translate the 116 pages of manuscript lost by Martin Harris? Why was it a severe trial to the Prophet not to show the plates to others? Why were three and eight persons chosen as special witnesses to the Book of Mormon?

In leading up to what the Book of Mormon is, discuss the American Indians, why Columbus called the natives of America Indians; their origin and the ancient ruins built by their forefathers. It is not advisable to give the class too much detailed information as to the contents of the Book of Mormon at this time, but rather a discussion of the records, etc. Show that most every people and nation have had some means of writing or leaving their history. From the Egyptians we have the Book of the Dead; from the ancient Chinese the writings of Confucius; the people of India also left a record of their forefathers. The Israelites were known to write records on metallic plates. Also the Ancient Romans and Greeks. Manuscripts were written by the ancients on papyrus or paper made of reed which grows abundantly in the valley of the Nile.

Point out that the forefathers of the American Indians came from Jerusalem; that they embarked from the Persian Gulf and were, through divine guidance led to the western coast of America; that they were acquainted with the Egyptian and Hebrew languages, both of these lan-

guages being spoken in Jerusalem at the time they left there; that the Lord commanded his people to keep records which were engraven on golden plates; that the Book of Mormon is a history of the forefathers of the Indians, especially the wars and contentions, their religion and God's dealings with them; that one of the prophets, named Mormon, who lived one hundred years after Christ, made an abridgment of these records with the exception of the first 157 pages or the Book of Mormon, and the writings of his father Mormon. That also an abridgment was made of the Book of Ether. Mormon handed the plates to his son Moroni who made a record of the people and his life; that these records were hidden by Moroni in the Hill Cumorah.

Have read in the class the words of Moroni, 10th chapter, 4th and 5th verses.

Problems for discussion:

Why did the Lord choose Moroni to make known to the Prophet Joseph Smith where these sacred records were concealed? Why are the members of the Church of Jesus Christ of Latter-day Saints called Mormons. Why should Latter-day Saint boys and girls study the Book of Mormon?

Fourth Year—"What Jesus Taught"

Introduction:

This excellent treatise comes to the Sunday School as a valued contribution from a man who appreciated the problems peculiar to this age among our young people. The author has supplied a recognized need felt in the upper department.

Inasmuch as the whole theological structure is built upon our faith in the Lord and Savior, is it not necessary that our boys and girls enjoy an intimate knowledge of what Christ did actually teach while upon the earth? "What Jesus Taught" devotes itself to that task. It is a logical and helpful preparative to these young people who are soon to go out into the world to give a reason for the faith within them. The book is the work of a careful student of the gospel. It stimulates thought, contemplation and a spirit of inquiry—the very processes of mind and some that should take place with the ones whom you, as teacher, will have before you this year.

It is the thought of the committee in

this department of the General Board that teachers have a rare opportunity with this book in hand to establish an unshakable faith in the hearts of the class. Teachers should cultivate freedom of discussion on each theological point in question. The apt references cited should be assigned for careful reading and analysis.

It is for the boys and girls themselves under the wise guidance of the teacher, to discover these truths and to establish the fact for themselves that this is the self same gospel and none other.

Teachers! Will you bear constantly in mind the unquestioned advantage to the pupils of having the text books in their hands and making it necessary that they read it, consult it, and refer to it during the class recitation? Let it not be a useless purchase. See to it that they must read the text in order to come prepared. They will then catch the inspiration which the author has transmitted through this excellent work. It will make for real Latter-day Saints, preparing for the missionary work which lies immediately ahead.

First Sunday, January 1, 1922

"What Jesus Taught"

Inasmuch as this Sunday will be largely devoted to previews and advancement of pupils, it is not likely that much, if any, time will be given over to class work. The teacher should, however, take occasion to urge all pupils to purchase the book and come prepared the following Sunday to enter in upon the work.

Second Sunday, January 8, 1922

Text: "What Jesus Taught"

Lesson I. His Father's Business

The teacher should initiate the year's work by explaining in a general way the purpose of the study. The foreword gives you abundant material for the purpose.

The lesson is so clearly presented and the questions so simply stated that an elaboration here is not necessary. Try to have the class visualize the early life of the Savior as given in Lesson I, up to the time He reached His twelfth year, when He enters seriously upon His life's work, viz.: His Father's Business.

Permit the class to give their views on what that business was, and is, and what

Latter-day Saints can do to do the Father's business. Have you as a teacher, observed how poor we are in the number of passages which we are able to quote from Scripture? Let us try to build up these memory exercises this year in this department.

From the quotations given in the lesson each Sunday, select one that is short and to the point, and have it memorized, always adding where it is to be found. In order that these helpful quotations may be held in memory, let the members occasionally recite the entire number which have been learned. By the end of the year, they will have acquired a richness of ready material invaluable to these future missionaries. Please begin today.

As a conclusion analyze the picture "Christ and the Doctors."

Third Sunday, January 15, 1922

Text: Lesson 2

What it Means to Know God

From the time of Adam, different men and different people have known God in different manners.

Have the class tell of the conception that each of the following had of Deity: Adam, Enoch, Abraham, Isaac, Jacob, Moses, Jesus, Joseph Smith. There is a complete story in each case. Are not the pupils themselves in a position to say what they themselves know of the Father? See what reaction you get by putting that question to the class. Stimulate their freedom of discussion.

Fourth Sunday, January 22, 1922

Text: Lesson 3—The God of Israel

Bring out the relationship between the Savior and the Father as Christ Himself describes it. Have the class think on each statement which the Savior gave so that the impressions they gain may be reasonably permanent. Note how beautifully the author has brought out the comparison between a heavenly and an earthly fatherhood and sonhood.

If the questions are followed, they will bring out the truths taught by the Savior regarding His Father. Give the pupils by special previous assignment an opportunity to give thought to these questions.

Present the quotation for today and have the class repeat and memorize it.

Fifth Sunday, January 29, 1922

Text: Lesson 4—What Jesus Said of Himself

Give the background of the relation between the Jews and the Samaritans, before introducing the lesson of the day. Show the traditional hatred between them. The class will then be in a position to appreciate better the beautiful story of Jesus and the Samaritan woman.

Drill the class on the numerous things Jesus said of Himself in answer to the question: Who He was. Each pupil

should have an opportunity to give a reason why he or she believes that Jesus was and is the Savior, the Son of God. The teacher, too, should have a good story ready, taken from the experiences of some of our leaders, who have received a burning testimony of the truthfulness of Christ's statements.

Have you selected your quotation? The class should now have learned three quotations. Recite them all today. Stimulate a healthy spirit of competition in the class in learning these beautiful and helpful passages.

FIRST INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Bible Stories

Second Year—Young Folks' Bible Stories
By William A. Morton

LESSONS FOR JANUARY, 1922

Sunday, January 1, 1922

Advancements, assignments and testimonies

Sunday, January 8, 1922

Lesson 1.—The Creation of the World

"The heavens declare the glory of God: and the firmament sheweth his handy-work." (Psalms 19:1.)

"Earth with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance,
All around and all above,
Bear this record, God is love."

The Great Creator. We are told in the Bible that "in the beginning God created the heaven and the earth." So, you see, God lived before the heavens and the earth were made. He always existed. There never was a time when God was not.

An Erroneous Belief. Some people believe that God created the world out of nothing. That is not so. It is impossible to make something out of nothing.

ing. "From nothing, nothing comes." The materials with which the earth was made are as eternal as God is; they always existed.

The Writings of Abraham. The Lord revealed to Abraham many things pertaining to this earth. Abraham wrote down what the Lord told him. The writings of Abraham were hidden in the catacombs of Egypt, where they lay for centuries. They were found June 7, 1831, by a man named Antonio Sebolo. Some time later the manuscript was purchased by the Church, and the Prophet Joseph Smith translated it into English by the gift and power of God. The Book of Abraham is in the Pearl of Great Price, which is one of the four standard books of the Church, the Bible, the Book of Mormon and the Doctrine and Covenants being the other three.

In the Book of Abraham we find the following: "Now the Lord had shown unto me, Abraham, the intelligences" (that is, the spirits) "that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou was chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we

will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them."

This scripture teaches us that before the world was made God stood in the midst of all the spirits who were to come to this earth; and that He said to those who were with Him: "We will go down, * * * and we will take of these materials, and we will make an earth whereon these may dwell."

"Let There Be Light." At first the earth was a great smoking ball, without form or shape, and darkness covered it. God spoke and said: "Let there be light, and there was light." God saw the light that it was good, and He divided it from the darkness. The light time He called day, and the dark time He called night. That was the first day upon this earth.

"One Day With the Lord is as a Thousand Years." But a day with the Lord is not the same as a day with us. His time is far different to our times, just as our time is different to the time of people in other parts of the world. For example: there are hours difference between the time in London, England, and the time in New York City, and there are hours' difference between the time in New York City and the time in Salt Lake City. What is the difference between a day with the Lord and a day with us? The Apostle Peter tells us. He says: "One day is with the Lord a thousand years, and a thousand years as one day." So, you see, it takes a thousand of our years to make one day with the Lord.

The Firmament. On the morning of the second day God spoke again and the dark clouds that were all around the earth began to roll away, and the sky came in sight. The arch of the sky, called the firmament, separated the water in the clouds from the water on the earth. God called the firmament Heaven. This was the work of the second day.

The Earth and Sea. Then God said: "Let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was so." All the water in the world came together and formed a great ocean, and the dry land appeared. God called the dry land earth, and the great waters He called seas. Then, in order to give beauty and variety to the earth, He formed on the land mountains and hills rivers and streams. He also put seeds of every kind in the earth— grass, flowers, shrubs, trees, and all manner of veg-

etation. This was the work of the third day.

The Sun, Moon and Stars. Then God said: "Let there be lights in the firmament of heaven, to divide the day from the night," and "to give light upon the earth; and it was so." The sun shone by day and the moon and stars by night. This ended the work of the fourth day.

Animals, Birds, Fishes and Insects. Now that the earth was formed, and there was plenty of vegetation, God placed beasts of every kind on the earth, also birds to fly in the air and to sing in the trees, fishes great and small, to swim in the sea, and insects that creep and crawl. At the close of this, the fifth day, the earth looked beautiful and glorious.

God Creates Man and Woman in His Own Likeness and Image. But as yet there were no people in the world. So the sixth day God said: "Let us make man in our image, after our likeness; and let them have dominion over fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created a man and a woman in His own likeness and image. The man whom God created was named Adam and the woman was named Eve. Adam and Eve are, as you know, our first parents on earth.

The Seventh Day a Day of Rest. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God had created and made."

Questions

(Repeat Psalms 19:1.)

What do you know concerning God?

What has Abraham told us concerning the creation of the earth?

What is the difference between a day with the Lord and a day with us?

What did the Lord do the first day?

The second day? The third day? The fourth day? The fifth day? The sixth day?

In whose image did God create man?

What other evidence have we that man is in the image of God?

What did God do on the seventh day?

On which day of the week has the Lord commanded us to rest from our labors and to worship Him?

How should we observe the Sabbath day?

Sunday, January 15, 1922

Lesson 2.—What Happened in the Beautiful Garden. Genesis 1, 2

"By one man's disobedience many were made sinners." (Romans 5:10.)

1. The Garden of Eden.
 - a. Prepared by the hand of God.
 - b. The trees in the garden.
 - c. The tree of knowledge of good and evil.
2. God's Commandment to Adam.
 - a. Adam given permission to eat of the fruit of every tree in the garden except the fruit of the tree of knowledge of good and evil.
 - b. He is commanded not to eat of the fruit of this tree.
 - c. The penalty.
3. The Temptation.
 - a. Satan enters the garden.
 - b. He tempts Adam to partake of the forbidden fruit. Adam refuses.
 - c. Satan tempts Eve. She yields to the temptation.
4. Adam decides to go with his wife.
 - a. Through partaking of the forbidden fruit Eve will be banished from the garden of Eden.
 - b. Adam wishes to be with his wife.
 - c. He eats of the forbidden fruit in order that he may be with her.
5. Adam and Eve are Banished from the Garden of Eden.
 - a. God questions Adam and Eve.
 - b. They confess to having broken His commandment.
 - c. Adam and Eve are sent forth from the garden.
6. How Death Came into the World.
 - a. The penalty for eating of the forbidden fruit was death.
 - b. By partaking of the forbidden fruit Adam and Eve brought death into the world.
 - c. By reason of Adam's transgression death came upon all men.

Questions. What was the name of the garden which God planted for Adam and Eve? What was the name of the tree that grew in the midst of the garden? What commandment did God give to Adam and Eve concerning the fruit of this tree? What did He say would happen to them if they failed to keep this commandment? By whom and in what way was Adam and Eve tempted? Why did Adam partake of the forbidden fruit? What was the result of Adam and Eve's disobedience?

Sunday, January 22, 1922

Lesson 3.—The First Sacrifice

Moses 5:1-11; 6:50-68.

1. Our Father Adam at Work.
 - a. Adam begins to till the soil.
 - b. He plants seed in the earth.
 - c. The seeds grow, but thorns and thistles also spring up.
 - d. Adam has to work hard to keep the weeds from destroying his crop.
2. The Blessing of Work.
 - a. Adam finds joy in his work.
 - b. Through his labors the barren place becomes a fruitful field, and the wilderness begins to blossom as the rose.
 - c. Think of the wonderful things that have been accomplished by work—the cities and towns, the schools and churches that have been built, the farms and orchards that have been planted, the books that have been printed, the ships, the trains, the automobiles, etc.
3. Adam Commanded to Offer Sacrifices.
 - a. God teaches Adam and Eve by His own voice and also by angels.
 - b. God commands Adam to offer sacrifices to Him.
 - c. The sacrifice—the firstlings of the flock.
4. Why Adam was Commanded to Offer Sacrifices.
 - a. Adam visited by an angel.
 - b. The angel's question. Adam's answer.
 - c. The angel's explanation.
5. The Gospel Preached to Adam.

"This thing is a similitude of the sacrifice of the Only Begotten of the Father." (Moses 5:7.)

 - a. God calls upon Adam to repent of his transgressions, and to be baptized in water, in the name of His only begotten Son.
 - b. Adam is promised the gift of the Holy Ghost.
 - c. These principles and ordinances of the gospel are taught by the Church of Jesus Christ of Latter-day Saints.
6. Adam Obeys the Gospel.
 - a. On hearing the gospel, Adam rejoices and gives thanks and praise to God.
 - b. Adam is baptized.
 - c. The descent of the Holy Ghost.
 - d. The Voice from heaven.

Questions. What do you think of work? What other commandment did God give to Adam? What did the angel ask Adam and what was Adam's answer?

What did the angel tell Adam his sacrifice represented? Repeat the first principles and ordinances of the gospel as they were taught to Adam. How was Adam baptized? What took place after his baptism?

Sunday, January 29, 1922 Review

Special day for "Consolidating" work of promotions to this class.

Fourth Year—Lives of the Ancient Apostles

Introduction:

The lessons for the fourth year classes of the First Intermediate Department for 1922 are "Lives of the Ancient Apostles." The text book for the course is "Ancient Apostles," by our General Superintendent, Elder David O. McKay. This is a most valuable little work, being written in a most interesting and attractive style and should by all means be in possession of the teachers. The illustrations, maps, suggestive aims, applications, etc., will be found most helpful. Considerable space is devoted to the lives of those two remarkable and noble apostles, Peter and Paul, and opportunity furnished to study their lives in detail. A useful work of references on the last named character is the "Life of St. Paul," by Stalker.

Suggestions to teachers:

As the choosing of ideals is the principal theme of this year's work, in the first lesson the examples of such characters as Columbus, Washington, Lincoln, Joseph Smith and the other Church leaders might be referred to. The second lesson is most picturesque, and gives opportunity for descriptions of Palestine, Galilee, the Sea of Galilee, Bethsaida, and the customs of the people of those times. Show how deeply impressed was Peter by the preaching of John the Baptist. Compare these two great characters and see if they were not in many respects of a similar type? Explain why Peter was called "a Rock."

In the third lesson the scene is transferred to Capernaum, a description of which might be given. An excellent lesson on obedience is given by the incident at the Sea of Galilee, and application of this may readily be made to the lives of the children. The incidents of rebuking the evil spirit, by the Savior, at the meeting in the synagogue, and the healing of Peter's wife's mother, are most impressive, and the children should be

taught that the same power is enjoyed by the Priesthood in the Church today.

First Sunday, January 1, 1922

Promotions and advancements, etc.

Second Sunday, January 8, 1922

Lesson I

Aim: True greatness consists in losing self for good of others.

I. Great Men in General.

- a. Their influence.
- b. Boys' ideals.
- c. Chief element of greatness.
 - (1) Absence of its brings failure.
 - d. Specific examples.

Washington—Lincoln.

2. Boyhood of the Twelve Obscure.

- a. Little known about it.

3. How the Twelve Became Known.

- a. Highly favored of men.

Constant example of greatness before them.
- b. Why the world is interested in them.

Questions

- a. Name some historical men and women in whom you are interested.
- b. Name some persons living today whose lives you admire.
- c. What is the secret of true greatness?
- d. Can you name some interesting incidents in Washington's boyhood? in Lincoln's?
- e. Why is there so little known about the boyhood of the ancient Apostles?
- f. Why is the world interested in their lives today?
- g. Memorize stanza from Longfellow's poem.

Third Sunday, January 15, 1922

Lesson 2

Peter: Early life and surroundings.

Text: John 1:29-42.

Aim: A humble birth is no hindrance to greatness.

I. Land of Palestine.

- a. A comparison.

Utah Lake, Jordan River, and Great Salt Lake with Sea of Galilee, River Jordan and the Dead Sea.
- b. Size.
- c. Galilee.
- d. Bethsaida.

Peter's birth place.

2. Simon's Home and Boyhood.
 - a. Very little known.
 - b. Impressions drawn from what we know today.
 - c. Effect of environment upon him.
3. How Simon met the Savior.
 - a. A disciple of John the Baptist.
 - b. John the Baptist's testimony.
 - c. Andrew and John desirous of sharing happiness.
 - (1) Find Simon and James.
4. Simon's Name Changed.
 - a. Meaning of "Cephas."
5. Jesus' influence upon Peter.
 - c. The most distinguished in Capernaum.
 - (1) Why?
2. A Lesson in Obedience.
 - a. Fishermen mending nets after a "fishless night."
 - b. Jesus' command.
 - (1) Effect upon Peter.
 - c. Judgment and faith.
 - d. Peter's new commission.
3. A Memorable Sabbath.
 - a. Service in the synagogue.
 - (1) How conducted.
 - b. Railing of an evil spirit.
 - (1) Rebuked.
 - c. Peter's wife's mother healed.
 - d. Afternoon and evening.
4. Another week.
 - a. "All men seek Thee."
 - b. A man sick of palsy.
 - c. Many miracles performed.
5. Effect of Christ's Power Upon Peter.

Questions

- a. Compare the Salt Lake Valley with the Land of Palestine.
- b. What does "from Dan to Beersheba" mean?
- c. Locate Bethsaida.
- d. Show how comparatively insignificant a place it was.
- e. What do you picture Simon's boyhood to have been?
- f. Relate the circumstances of his meeting Jesus.
- g. Name the other great men who were born in humble circumstances.

Fourth Sunday, January 22, 1922

Lesson 3

Text: Matt. 4:18-22. Luke 4:31-44; 5:1-26.

Aim: Obedience to Christ's word brings blessings.

Incidental aim: All who seek the Savior receive eternal blessing.

1. Peter's Home in Capernaum.
 - a. His idea of the Messiah somewhat changed.

Questions

- a. What was the Jews' idea of a Messiah?
- b. How were Peter's visions clouded?
- c. Why did Peter move to Capernaum?
- d. Why was his home the most distinguished in Capernaum?
- e. What effect did the miraculous draft of fishes have upon Peter?
- f. Relate wonderful manifestations of God's power that took place on the Sabbath on which Peter's mother-in-law was healed.
- g. What effect did all these things have upon Peter?

Fifth Sunday, January 29, 1922
Review

PRIMARY DEPARTMENT

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne,
Bessie F. Foster and Mabel Cook

LESSONS FOR JANUARY, 1922

First Sunday, January 1, 1922

Advancements, preview of year's work, etc.

Second Sunday, January 8, 1922

Lesson 12. Christ and the Rich Young Man

Text: Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30.

References: Our "Stories from the Life of Christ," Weed's "A Life of Christ for the Young," chapter LIII.

Aim: Love for the gospel, not for worldly things, brings eternal life.

Memory Gem: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven; and come and follow me."

Third Sunday, January 15, 1922

Lesson 13. The Widow's Mite

Text: Mark 12:41-44; Luke 21:1-4. References: Our "Stories from the Life of Christ."

Aim: The Lord considers the spirit in which a gift is given, not the amount.

Memory Gem: "Of all that thou shalt give me, I will surely give the tenth unto Thee."

Fourth Sunday, January 22, 1922

Lesson 14. The Blind Man

Text: John 8:12, 51, 59:9.

References: Our "Stories from the Life of Christ," and Weed's "A Life of Christ for the Young," chapter XLIV.

Aim: The Lord blesses those who have faith in Him.

Memory Gem: "Whereas I was blind, now I see."

Fifth Sunday, January 29, 1922

Lesson 15. Healing the Centurion's Servant

Text: Luke 7:1-10; Matt. 8:13.

Reference: Our "Stories from the Life of Christ" and Weed's "A Life of Christ for the Young," Chapter 27.

Aim: Great faith brings great blessings.

Memory Gem: "As thou hast believed, so be it done unto thee."

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

Second Year

LESSONS FOR JANUARY

First Sunday, January 1, 1922

Advancements, Promotions, etc.

Second Sunday, January 8, 1922

Text: Matt. 2:1-11.

Helps: "Jesus the Christ," pp. 97-99-108; "Farrar's Life of Christ," Chapter 3.

Aim: "The more we love the more we give."

1. Opening.

Children hum tune to "Jesus Our Loving Friend." Kindergarten and Primary Songs, page 59, while wraps are gathered.

a. Song Practice.

Teach "Closing Prayer Song," also words to "Jesus and the Children," "Francis K. Thomasson Book," pp. 8, 9.

b. Hymn or greeting song children's choice.

c. Prayer.

d. Song, "Once Within a Lowly Stable."

e. Rest Exercises.

Sing words to Rock-a-bye-baby, or some other good lullaby, and let the children rock the cradle, or let them rock the limbs on which the bird's cradles are hung. Or rock their little baby brother and sister in the rocking chair or their doll.

2. Go to groups.

a. Review memory gem for the month.

b. Lesson 36. "The Wise Men."

Introduce lesson by showing picture of wise man asking who wise men are. If they don't know, explain. This story can also be illustrated by the use of objects similar to the previous lessons. Cut camel and wise men from cardboard. Use same houses as were used last Sunday for city of Bethlehem. At the close of lessons teachers sing first and second verse of "Christmas Star," Patty Hill, page 34.

c. Passing wraps.

d. Song, sing closing Prayer Song.

e. Benediction.

Dear sister teachers: Of all the times in the year I don't believe we are brought as close together and made as happy as we are when teaching the stories from the Life of Christ.

It is in teaching these lessons that we are impressed with the sacred calling of our Savior; of His being chosen to come down to earth to show and teach us how to teach, how to live, to grow, and how to have eternal life. He was the Greatest Teacher and the One Great Master whom we all adore.

Our calling is just as great, just as important if we make it so. What would we have thought of Jesus if He taught one thing and put into practice something contrary. What would we have thought of Jesus if He had not practiced what He preached. What would we say if he

slighted His work; if, instead of doing His duty He went off pleasure seeking, neglecting those who needed Him. What lessons would we have gained if He had not been prepared on his subjects?

Let us therefore follow the Savior and be teachers by example; teachers worth while; teachers who study the Juvenile, and are prepared on our subject matter; teachers who enjoy our work, not because, we have been called to this position and think we must do our duty; but because we enjoy it; because we love it; because we are helping some one else as Christ did; because we are leaders, and mostly of all we are growing bigger and better Latter-day Saints. And that's what we need today, and more than ever before. To preach the Gospel of Jesus Christ. And the best way to preach our Gospel is to have people point you out and say there is a real Latter-day Saint.

Third Sunday, January 15, 1922

Subject: The Flight into Egypt.

Text: Matt. 2:12-23.

Aim: Obedience to the promptings of the Holy Spirit brings protection.

I. Opening.

- a. Gathering wraps by little helpers.
- b. Song, "Jesus Once Was a Little Child," Primary Song Book.
- c. Hymn: Father of All.
- d. Prayer: Child leading.
- e. Song practice: "Little Lambs so White and Fair," Kindergarten Plan Book, p. 44.

- f. Rest exercise: Representation of the pendulum of a clock, repeating motion with the arms to the following:

Tick, tock, tick, tock;
Merrily sings the clock,
'Tis time for work, 'tis time for play
Thus it sings through all the day,
Tick tock, tick tock
Merrily sings the clock.

g. Groups.

II. Lesson.

- a. Gem. Same as previous Sunday.
- b. Approach to lesson. Review with pictures the December lessons in brief.
- c. Tell your lesson story.

III. Closing.

- a. Passing wraps.
- b. Song: Children's choice.
- c. Benediction.

Fourth Sunday, January 22, 1922

The Childhood of Jesus

Text: Luke 2:39, 40.

Helps: "Jesus the Christ," Talmage, pp. 111, 112; Farrar's "Life of Christ, chapter 5; Weed's "A Life of Christ for the Young," chapter 7.

Aim: Obedience to God's laws brings strength of body and spirit.

Fifth Sunday, January 29, 1922

Jesus in the Temple

Luke 2:40-52.

Helps: "Jesus the Christ," pp. 112-115; Farrar's "Life of Christ," chapter 6; Weed's "A Life of Christ for the Young," chapter 8.



FOURTH WARD THEOLOGICAL CLASS, PIONEER STAKE
Superintendency: A. J. Sperry, Ralph B. Sperry, Albert J. Cope.
Theological Class Teachers: Jas. H. Ludlow and Joseph Worthen.

Children's Section



Billy's Thanksgiving Dinner

By Annie Malin.

Billy Perkins awoke just as dawn was breaking. He turned over, prepared to take another nap. "If I could just earn enough money to give Grandma a Thanksgiving dinner like she used to have," he said to himself, "I'd be happy." By the time Billy got that far he was nearly asleep, but just then he was thoroughly awakened by a commotion in the road in front of the house. The squawking of chickens and turkeys, the loud voice of a man made an unusual noise in that quiet neighborhood. Billy jumped out of bed and hurried to the window to see a wagon loaded with boxes, one of which had evidently fallen off. The chickens which had occupied it were running wildly about and the driver of the skinny horse was as wildly trying to catch them. Billy seized his overalls and, bare-footed as he was, ran out into the road shivering in the cold morning air and pulling his overalls on as he went. As he approached the man he fancied he saw him throw some fluttering object far out into a clump of bushes on the other side of the road. At that moment the man turned and saw him.

"Help me catch the chickens and I'll give you a dollar, bub," he said, and with a fast-beating heart the boy hurried to his assistance.

"Box busted when it fell," explained the man as the last one was cornered and caught. Then he found a stone and hammered the broken boards into place. With visions of the promised dollar and what it would buy Billy watched him, then the man

climbed into the wagon and gave the horse a cut with the whip. "I'll give you the dollar when I come back," he said with a grin. "I'll be late for market if I don't hurry." He drove off leaving Billy shivering with cold, his heart filled with anger and his eyes smarting with tears of bitter disappointment.

He watched the wagon for a few moments and was turning toward home when he remembered the action of the man when he first saw him. Did he really throw something into the bushes or had he imagined it? Billy climbed the fence on the opposite side of the road and as he neared the clump of bushes he saw them stir. The boy drew back almost afraid to investigate. Then he heard a smothered squawk, and peering among the bushes he saw a large rooster. His feet were tied together so he was unable to escape Billy's quick fingers. With a cry of delight, the boy said, "Gee! A Thanksgiving rooster most as big as a turkey. Won't Grandma be surprised, though? The man didn't want him or he wouldn't have thrown him away."

As he neared his own gate an auto came along the road at a great speed. "Stop, thief!" cried an angry voice, and with his heart in his mouth and his prize in his hand, Billy realized that the words were addressed to him by an angry old gentleman in the front seat of the car. The great rooster nearly dropped from his hand in his fright. "Where are the others?" cried the angry voice. "I'll put you in jail for this my fine fellow."

"Let me question him, Mr. Dent," said the driver of the machine, "we are only wasting time." "Where did

you get that rooster? and what were you going to do with it?"

"I found it in the bushes, and was going to give it to grandma to cook for Thanksgiving dinner," stammered Billy.

"A likely story!" stormed Mr. Dent. "My prize rooster, too. You'll eat your Thanksgiving dinner in jail, and you won't eat my prize rooster, either."

The other man had been watching the boy's face closely. "Look here my lad, tell us what you know about this affair, and I'll give you a dollar."

"That's what the other one said," sobbed Billy, his feelings getting the better of him at last.

"Tell me all about it," said the man kindly, but holding Billy firmly by the shoulder. "It will be better for you. Do you know what this is?" and Billy's horrified eyes were fastened on a gleaming object inside the man's coat.

Just then Grandma Perkins' voice was heard calling, "Billy! Billy Perkins! Come here this minute!"

Billy squirmed in an effort to get away from that restraining hand, as still calling his name Grandma approached the group in the road.

"What's the matter?" she cried shrilly. Then seeing the rooster still suspended between Billy's hand and the earth, she asked with wonder, "Where did you get that rooster, Billy Perkins? and what are you doing out here almost naked?"

"That's just what we are trying to find out, ma'am," cried Mr. Dent.

Again throwing open his heavy coat the officer said kindly, "We don't want to frighten you, but Mr. Dent here was robbed of a load of poultry all ready for the market on a hired wagon. Besides this wagon-load the thief or thieves took this valuable rooster which your boy holds in his hands. Now, where did he get it?"

"No doubt they're both in with the thieves," growled the old gentleman.

At that Grandma's faded eyes flashed. "We're no such thing," she cried, her voice shaking with feeling. "We are no more thieves than you are! You can depend on my Billy to tell the truth! Where did you get the rooster Billy? Tell the gentlemen all about it."

"I have told them," said Billy. "A man threw him into the bushes and told me if I'd help catch the others that got out when a box fell off his wagon that he'd give me a dollar, and then," with a sob, "he drove off and didn't give it to me and I found the rooster and was bringing it to you, Grandma, and that's all."

Grandma Perkins turned to the officer, "That's all," she said firmly, "Billy says so, so it is."

"How did you tear your shirt Billy and why did you come out like this?"

"Tore it on a nail in the box," replied Billy briefly, "I ran out when I heard the box fall and the chickens squawk."

"Let the boy get his coat and hat," suggested the officer, "and come with us. He may help to identify the thief. I'll see that he gets his dollar," he concluded grimly; "and I'll see the boy gets back."

So Billy soon found himself in the big machine with the fear all gone from his heart. Before they were fairly started the officer said, "Now, Billy, tell us where all this happened."

"Right there," said the boy. "Don't you see the tracks and the feathers?"

"Sure enough," said the officer, "I think we will have the thief before long, Mr. Dent. 'I wonder where he was headed for.'"

"He said he was going to the market," said Billy, "but as I went into the bushes I saw him turn off on to Tupper's road. That's it over

there. No one lives at Tupper's, though."

"Likely planning to kill and dress them at Tupper's, then take them to the market," said the officer.

"What made him throw away the big rooster?" asked Billy timidly.

"Was afraid some-one might recognize him, known all around the neighborhood," said Mr. Dent. Probably didn't know he had a prize bird until they got out. Ring on leg gave him away. A great bird that."

"Well we'll soon nab him if he's at Tupper's," and telling the other two to stay in the car, the officer got out and walked down the road to "Tupper's."

"I don't see any wagon," said Mr. Dent, but Billy didn't answer. He was too intent on the officer, who by this time was a hero in the boy's eyes. Going on to his death, perhaps, in the performance of his duty. "I'm glad he has a gun," murmured Mr. Dent, and Billy's hair stood on end as he saw the officer's hand come out of his pocket and point at Tupper's old barn. On the still morning air his voice rang out sharp and clear, "Come out of there, my man, the game's up." Then the two in the car saw a man come sullenly out and Billy easily recognized his acquaintance of a short time earlier.

When they had reached the car the officer said to Mr. Dent, "I left word for Kemp to follow with the owner of the horse and wagon, and here they come now, if I'm not mistaken," as another car turned on Tupper's road.

"No doubt you can identify your property, and he will drive on to the market with your fowls." Then, when the two men had joined them, they all went into the old barn. "That's my horse and wagon," said the man positively. "And they certainly are my fowls," said Mr. Dent just as positively. "My name's on each box."

"And this, I think, belongs to you, Billy," said the officer unfastening a strip of cloth from a nail on the box at the back of the wagon. "Seems to fit in that hole in your shirt, anyhow."

Then he slipped two bright silver dollars into the boy's hand. "One that you should have been paid by Mr. Man, here," he explained, "and one for assisting me to follow him." "I'll depend on you to drop the boy at his home," he said to Mr. Dent, "and will expect to see you in court tomorrow." "Good-by, Billy. Be good to your grandmother," and with a wave of his hand he put his prisoner in the other car and drove away toward the city.

Mr. Dent spoke a few words to the owner of the horse and wagon who then climbed into the wagon and followed in the same direction. Then Mr. Dent and Billy went back to the cottage where grandma was waiting for the return of her grandson. "You spoke the truth, madam," the old gentleman said courteously, "the boy is a credit to you."

"Please accept my apologies and this little Thanksgiving offering, Billy, and I hope you will have a good dinner on Thursday." Before they could thank him he hurried back to his car leaving a crisp bill in the boy's hand.

Billy's happiness seemed complete. The events of the morning seemed like a dream. However, they were not through with surprises, for when the country-man returned from the market, according to Mr. Dent's instructions he called at the cottage.

"Mr. Dent said to drop the biggest turkey off here," he said, "and here he is."

The old lady and Billy were so surprised they stared at the man and his burden, the largest turkey Billy had ever seen.

"That load was worth a pile of money," went on the man, and he was glad to get 'em. "He said he wouldn't take fifty dollars for that old rooster,

so you'd have to do without him this time. He's worth about a million, Mr. Dent is, and can well afford to give you a good Thanksgiving dinner." The man drove away and then Grandma Perkins found her tongue.

"Well, of all things," she said. "And to think of the way you talked to him, grandma," said Billy.

"Well, it was good enough for him when he said what he did. I guess I know my Billy," and she laid a loving hand on her boy's head.

Sail On

By Joaquin Miller

Behind him lay the gray Azores,
Behind the gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas;
The good mate said: "Now must we
prayer,
For lo! the very stars are gone;
Brave Admiral speak! What shall
I say,"
"Why say, 'Sail on! Sail on! and
on!'"

"My men grow mutinous day by
day,
My men grow ghastly wan and
weak,"
The stout mate thought of home, a
spray
Of salt wave washed his swarthy
cheek.
"What shall I say, brave Admiral, say,
If we sight naught but seas at
dawn?"
"Why you shall say, at break of day,
Sail on! Sail on! and on!"

They sailed and sailed, as winds might
blow,
Until, at last, the blanched mate
said,
"Why now not even God would know
Should I and all my men fall
dead;

These very winds forget their way,
For God from these dread seas is
gone;

Now speak brave Admiral speak and
say,"

He said: "Sail on! Sail on! and on!"

They sailed, they sailed, then spake
the mate,

"This mad sea shows his teeth to-
night,

He curls his lip, he lies in wait,
With lifted teeth as if to bite;
Brave Admiral! say but one good
word,

What shall we do when hope is
gone?"

The words leapt like a leaping sword,
"Sail on! Sail on! Sail on, and on!"

Then pale and worn, he kept his deck,
And peered through darkness at that
night

Of all dark nights and then a speck—
A light! a light! a light! a light!
It grew a starlit flag unfurled;
It grew to be Time's burst of dawn;
He gained a world; he gave that
world

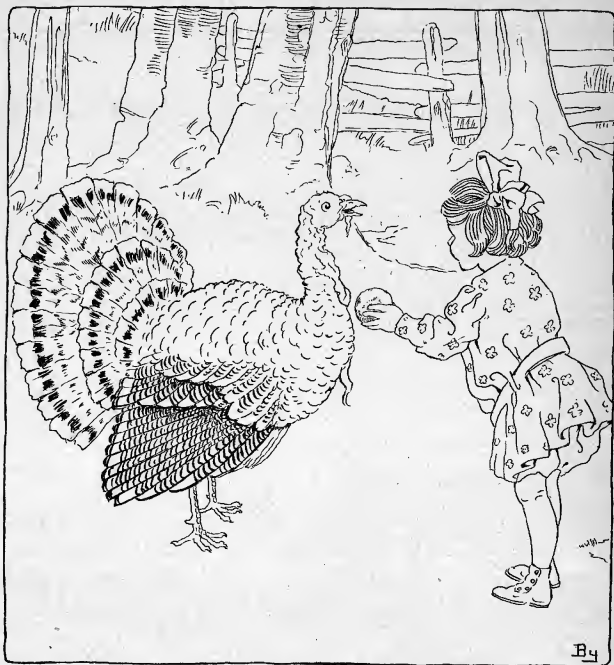
It's grandest lesson: "On! sail on!"

Blind Man's Buff Game

Let the party form a large circle,
and number in rotation. The "blind
man" calls two numbers, and the ones
having these numbers must change
places. If the blind man can not catch
any one for a long while, he calls "One
hundred," and then all must change
places, making it easy to catch some
one.

The Time to Stick

When you get into a tight place, and
everything goes against you, till it
seems as if you could not hold on a
minute longer, never give up then, for
that is just the place and time that the
tide will turn.—*Harriet Beecher Stowe.*



MAKING FRIENDS

Something to Color

By J. A. Bywater

Color the tree light green. A yellowish brown can be used for turkey excepting tips of all tail feathers. Use brown for girl's dress, leaving the belt and hair ribbon white. Red may be used for the apple and turkeys comb and wattles. Use a delicate pink for the girl's cheek. Leave balance of picture white.

The Last Laugh

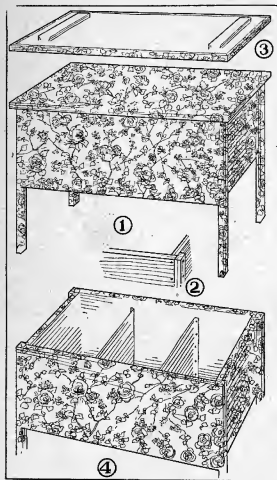
The old turkey gobbler was strutting about
And gobbled with anger at Harry's loud shout,
"Well, laugh," cried the youngster, "laugh while you may
For I'll be the gobbler on Thanksgiving Day."

Handicraft For Girls

By Dorothy Perkins

CRETONNE-COVERED SEWING BOXES.

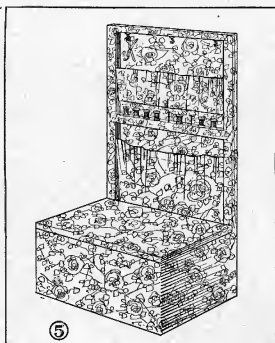
The shops are full of pretty cretonne-covered articles for a girl's room and so simple are most of these to make that any girl who works care-



fully can easily duplicate them. Cretonne furnishings are so much the style now that you ought to have some in your bedroom. From time to time, therefore, I shall show you how to make these things. First of all, let us make a sewing box. The proportions may be whatever you wish. If you don't find a box of the right size at home you can probably get it at the grocery store.

The sewing box in Fig. 1 has legs made of strips 2 inches wide, 1 inch thick, and from 14 to 20 inches long, according to the height that you want to have the box. Fourteen or 15 inches is right if you wish to use the box as a bench to sit on. If you cannot saw up these strips yourself, and no one at home can do the work for you, a few pennies will buy them at a carpenter shop. The leg strips must be of equal length, and must be nailed to the box corners with the tops even with the top of the box (Fig. 2).

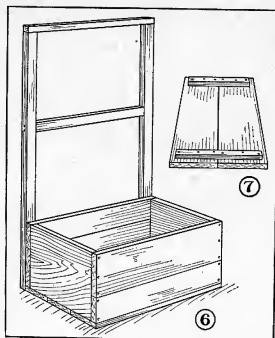
The cover of the sewing box should be wide enough and long enough to project three-fourths of an inch over the sides all around. Therefore you must use the cover boards of a larger box. Nail a pair of wooden strips across them to hold them together (Fig. 3). These strips can be placed upon the under side of the boards in such a position that they will keep the cover from slipping from side to side, and from end to end, when it is placed



upon the sewing box. By making the cover to lift off, you will save yourself the trouble of putting on hinges.

Perhaps you can buy a large enough remnant in cretonne for your sewing box. The care with which you put on

this covering material will determine whether or not the box will be a success. As a grocery box is more or less rough and its boards are uneven, it is best to cover the wood with some



other cloth, first, for a foundation for the cretonne. Stretch the cretonne over each surface neatly, and use gimp tacks for fastening it. Line the inside of the box with plain-colored cambric.

Fig. 4 suggests how the inside may be divided off with color partitions.

In the sewing box illustrated in Fig. 5 we have something of more elaborate form, though it is no more difficult to make. Fig. 6 shows how the frame is built of two upright strips nailed to one side of the box, and two crosspieces nailed to the uprights. The frame need not be higher than a chair back. Fig. 7 shows the box cover boards fastened together with crosspieces.

Put on the cretonne covering in the same way as directed for the other box. Fig. 5 shows how the frame is covered with a solid piece tacked over the back and its edges brought around over the front of the framework strips. Make pockets out of extra pieces of cretonne, to hold unfinished work, patterns, and notions; and form a heading in the pocket edges through which to run elastic. Nails driven into the upper edge of the center crosspiece will make a handy spool rack, and hooks screwed into the under edge of the top crosspiece will be good hangers for scissors.

Mother Nature's Thanksgiving

By Annie Malin

Poor Mother Nature was weary and faint,
But never a murmur or word of complaint.
She had painted the flowers and colored the leaves
And watched while the grain was all gathered in sheaves.
To help with the work she had called on the sun,
And the "harvest moon" saw that the work was well done.

She had called on the fairies to help, I am told,
And they'd tinted the pumpkins with crayons of gold,
"And now," she said softly, "Go back to your play,
For everything's ready for Thanksgiving Day.
I've been very busy since spring," she confessed—
Now I'll put on my nightcap, I've earned a good rest."



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

How I Celebrated the 24th of July

I celebrated the 24th of July in a way I had never celebrated it before, for Friday and Saturday I delivered a bunch of bills and earned an aeroplane ride.

When I got into the aeroplane it started away, making a circle down by the ocean to Ocean Highway near Granada Park, then up to the S. P. depot and then over the Just Shoe Manufacturing plant at Shorb and over the southwestern part of Alhambra and then over the Marengo school (which I attend). Next it flew eastward just south of Main Street to about First Street then northward passing near the W. O. W. Hall where we hold Sunday School. It then went northward over the Tent City where more than 2,000 Seventh Day Adventists are holding a convention, then over the Garfield school. Next it sailed westward over a part of South Pasadena in sight of the Hunting and Raymond Hotels, over Alhambra's new park, and the Standard Felt Factory where Cosy Toes Slippers are

made, and over the American Steel Pipe and Tank Company in West Alhambra and then over the base ball park to the landing field.

In Alhambra, a city of about 15,000 people, only 3 other boys earned such a ride.

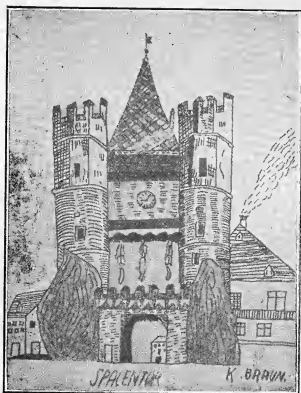
Age 11.

Warren Larson,
415 So. Electric Ave.,
Alhambra, California.



Age 13.

Royal Mulliner
Shoshone, Idaho.



Drawn by Carl Braun
Age 12. 49 Leimenstrasse, Basel,
Switzerland.

Practice Makes Perfect

Once there was a little girl named Susie. She was 10 years old, and lived with her father and mother in the state of Ohio.

One day while she was playing, a fairy came to her and said: "Do not play that. Play the music your teacher gave you, and always remember, "Practice makes perfect."

Susie sat for a moment thinking of what the fairy had said, then took the music from the stand and played it all through very carefully.

When she took her next lesson her teacher was astonished at the way she had improved.

As Susie was walking home she thought of the words the fairy had said, but she thought especially of three words, which were,

"Practice makes Perfect."

Gwendolin Evans,
Age 13. Shiprock, N. M.

A Mountain Brook

Down by the mountain's hilly side,
Down through hill and vale I glide.
Faster o'er mossy pebbles slipping,
Faster and faster I go tripping.

Onward I hasten through leafy bow-
ers,
Past clinging vines and gayest flow-
ers,
Steadily to the old mill's pond I go,
Leaving behind both friend and foe.

Gently kissed by the murmuring
breeze
That wends its way from distant seas.
Brushed by the wings of the traveling
birds,
Visited, too, by the thirsty herds.

And to add to my joy I turn the mill
wheel,
That grinds the wheat into flour and
meal,
To be used by the housewife to be
made into bread,
For the poor and the rich and all to
be fed.

La Grande Nordgran,
Age 11. Monroe, Utah.

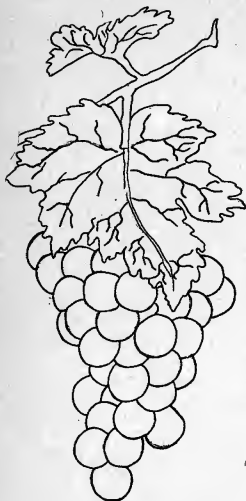
Morning

Oh, how pleasant is the morning
With the golden sun so high,
And little baby zephyrs dancing
With the bee and butterfly.

The little yellow poppies,
Opening in the sun,
Roses with sweet fragrance
Bear greetings for everyone.

Oh, how pleasant is the morning
When we greet each other dear,
And say in grateful voices,
"We are glad that we are here."

Grace McRae,
Age 8. Box 1890, Bisbee, Ariz.



Drawing by Hazel Fielding
Age 13. Shelley, Idaho.

My Pet

I am a little girl and in the Third grade and go to the Gannett school. Once I had a little black dog. His name was Gyp. He had long curly hair. I could dress him in my doll clothes, and put him in the doll buggy. I would take him to the store with me, and he would lie still all the while I would wheel him. But one night some one shot him. I cried for a long time and put flowers on his grave all summer.

Eva Viola Jacklin,
Age 10. Gannett, Idaho.

Mormon Mexicans

What appeals to me most is the interest the "Mormon" Mexicans take in the "Mormon" Church. It seems

as though they are more sincere about their work than some other folks of our Church.

I visited the "Mormon" Mexican Church the other Sunday and the people were so sincere in their work that it made me feel as though the other people should wake up and show much more interest or the Mexican people will be leading the rest of us.

Pearl Greenhalgh,
Age 16. Safford, Arizona,
P. O. Box 212.

The New Dawning

This perfect day is over,
The sun is setting low,
The eastern hills reflecting,
The sunset's purple glow.

Tomorrow dawns a new day
Which we should all improve,
And make our lives much better,
With kindness and love.

And if we always do what's right,
And good of others tell,
We're sure to earn a great reward,
For in Heaven we will dwell.

Verda York,
Age 14. Santaquin, Utah.



Asking the Blessing
Sidney George Atkin
Age 12. Tooele, Utah.

The Resolution

Once there was a little girl. She was a nice little girl, too. But one summer they went to the sea shore and it always was a temptation to her to run away. One day it did come so strong she couldn't resist it. So off she ran. In a few minutes she came to the shore. She gave a delightful little cry when she spied a little boat near her. Away she went without hesitating a second. She jumped in the boat and sat there looking about little realizing what was almost to happen. But alas, before she had given it any thought the boat was whirled away from the shore. The waves roared and almost filled the boat, when suddenly the boat began to move toward shore. The little girl was delighted when she saw a life saver hauling the boat to shore. When she got to her mother she had made a resolution that she never would run away again all the rest of her life.

Twila Kinghorn,

Age 11

1008 N. 7th St.,
Boise, Idaho.

Vivian's Lesson

Mr. White had gone away from home on business, and Mrs. White needed some things from town, so her little girl, Vivian, had to go.

"Oh, Vivian," called her mother, "come and get ready to go to town for me."

"All right, mother," said Vivian. She combed her hair and changed her dress.

"Now hurry and do not stop on the way," said her mother.

She got on her pony, Ben, and started on her way. The sun was shining and birds were singing, and everything was beautiful. After she had gone part of the way she passed the house of her friend, Thelma Green. She remembered what her mother had

said about hurrying back and rode on.

Soon she reached the city. She went straight to the big store on the corner, did her shopping, and started home. She rode fast, for it was getting late.

Thelma came out and called to her when she passed. Vivian thought to herself that it would not matter if she went in a little while. She got off her pony, tied him and went in.

While she was playing the sky became cloudy. The thunder roared, the lightning flashed. Her pony broke loose and ran home. Mrs. White was very much frightened when Vivian did not return.

Vivian looked out of the window. The rain was pouring down. She ran out to the gate, but no pony was there. So she ran home as fast as she could go. The rain spoiled her new dress and hat.

After that she always obeyed her mother, and when she was tempted to disobey, she remembered the rainy day.

Hazel Solana,

Age 11.

St. Augustine, Fla.

SEPTEMBER PUZZLE SOLUTION

- | | |
|---------------|-------------|
| 1. Catamount | 4. Addax |
| 2. Chinchilla | 5. Mandrill |
| 3. Genet. | 6. Eland |

WINNER

Lowell D. Waldram, 1302 McKenzie Avenue, Bremerton, Washington.

PUZZLE OF THE ANIMALS

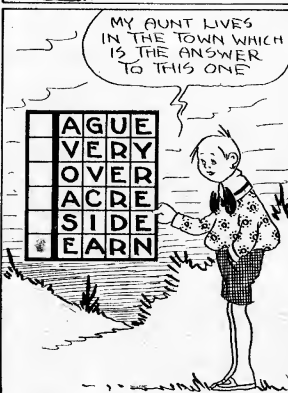
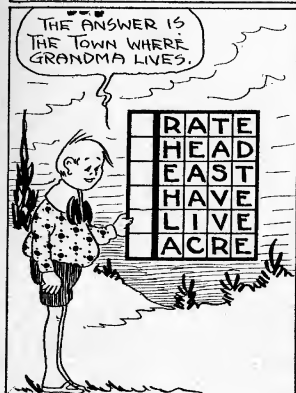
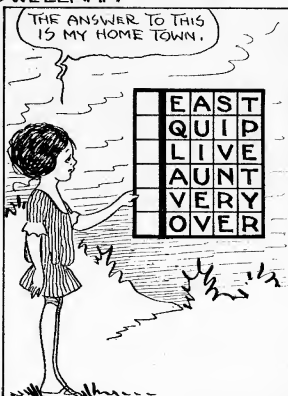
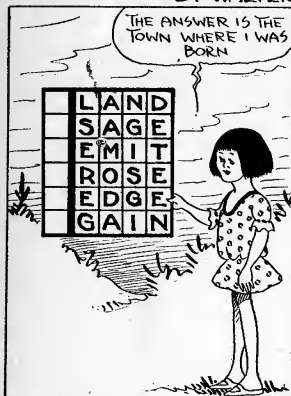
A *Mandrill* chased an *eland* once,
And frightened up an *addax*;
With that the *genet* warned them both
They each may fall for war tax.

"Just list to me," *Chinchilla* said,
"As sure as I'm a sinner,
The *catamount* is after you
For next thanksgiving dinner."

Lowell D. Waldram,
Age 14., 1302 McKenzie Avenue,
Bremerton, Washinton.

UTAH TOWNS

BY WALTER WELLMAN







Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us the best article of not to exceed two hundred words, or poem not to exceed

















twenty lines on any subject. Answers must be in by December 10, Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

















Somebody and the Princess.

XI



CLINK, clink! the Lord Chancellor was in his counting-room, opening his money- and counting out his . When he saw the  peeping in at the , he picked out the very brightest

 he could find and gave it to her. Clink, clink! the  played with her  and spun it like a , and then she went down with it to the Palace . "I will buy a ," she said. But no  went by. "I will buy a ," she said. But no  went by. "I will buy a plum-bun," she said. And a little  went by with a  full of  and the  bought the very biggest and plummiest one. "Now we will have  out in the royal summer-house!" she cried. "To be sure, your Royal Highness dear," said the first . So they dressed the hundred and seventeen  and took them down to the royal summer-house, and the  and the little gold  and the cream and the sugar. "But we have forgotten the !" cried the first Maid

of Honor, and away she ran back to the Palace to get the . And while she was gone, a great big black  came spinning down from the ceiling right over the middle of the ! Dear, dear, what could the  do! The tall guards were too far away to call and if she ran back to the Palace, the  would come right down on the  and frighten poor  Araminta. Down, down he came, spinning! But trippity-trip! Somebody was coming up the path, Somebody with a tennis- under his arm and his  in his royal trousers-pockets. And he jumped right in at the summer-house  and caught the  on his  and shook it out of the  and it ran away so fast, it never was heard of again, and  and the  and the  were all safe. "Oh, you dear

Somebody!" cried the Princess. "How brave you are!" "Pooh, that was nothing!" said Somebody. And who was it, do you suppose, but Prince Percival, her royal Big Brother!





THE FUNNY BONE

Obvious

"A scientist declares that meat eaters are more active than vegetarians."

"They've got to be to get the meat to eat."—Boston Transcript.

In Accordance With the Evidence

"The evidence seems to show," said the detective, "that the thief wore rubbers and walked backward."

"Then we must look out for a man with receding gums," remarked the wag of the force.—Boston Transcript.

Deserved Death

"What's become of the old-fashioned dramatic critic who used to write about an 'Uncle Tom's Cabin' show and compliment the dogs?"

"I've located his successor in a little Western town."

"Well?"

"In reviewing 'Hamlet' as presented in the local theater, he said the large number of fatalities at the end of the play reconciled the audience to the performance."—Birmingham Age-Herald.

Indifferent

"When you refused him my hand, papa, did he go down on his knees?"

"Well, I didn't notice just where he lit."

Narrow Escape

Kind Lady: "You can get work beating carpets two doors from here—they are cleaning house."

Homeless Holmes: "Thanks, mum. I might've bumped right into it if you hadn't warned me."

Auto Intoxication

"You discharged your new salesman?"

"Yes. He's not suited for the automobile business."

"How's that?"

"He tried to sell a \$7,000 car to a school teacher."—Birmingham Age-Herald.

As Good as New

Kind Stranger—"How old is your baby brother, little girl?"

Little Girl—"He's a this year's model."

Under U. S. Management

Lazy Mike—I had a fine position with the railroad company during the war.

Weary Rhodes—What did you do?

Lazy Mike—You know the fellow that goes alongside the train and taps the axles to see if everything's all right? Well, I helped him listen.

A Full (?) Week

Bailie McTavish—"An' so ye leave Glesca' on Monday. What are ye daein the morrow nicht?"

Mr. Jarvie—Tomorrow, Thursday, I've no engagement."

Bailie—"An' the next night."

Mr. J.—"I'm free then, too."

Bailie—"An' what will ye be daein on Saturday?"

Mr. J.—"On Saturday I dine with the Buchans."

Bailie—"What a peety! Aa wanted ye to take dinner wi'us on Saturday."

He Had His Doubts

An elderly man was persuaded by one of his sons to go with him to a boxing exhibition.

The son paid for two \$2 seats.

"Now, dad," said the son joyfully, "you'll see more excitement for your \$2 than you've ever seen in your life before."

The old man grunted.

"I've got my doubts about that," he said gloomily. "Two dollars was all I paid for my marriage license."—London Weekly Telegraph.

What a Blow

First Merchant—"How's business?"

Second Merchant—"Picking up a little. One of our men got a \$5,000 order yesterday."

"Go away. I don't believe that."

"Honest he did—I'll show you the cancellation."

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